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ABSTRACT

This teaching guide outlines one of four units prepared for grade 1 on the theme Families Around the World. Background information on the Hopi Indians of northeastern Arizona is given covering geographic site, Hopi cultural environment, ecology, social structure of the family, behavioral concepts, changes in Hopi life, and a typical day description. Concepts, generalizations, skills, and attitudes to be developed are defined in an outline of objectives. Content is divided into 56 teaching strategies and some evaluative activities are also presented in the usual series format. Instructional media to be used are listed. Pupil materials are included in appendices, such as information summaries on Hopi symbols and calendar, art and crafts projects, stories of family and cultural environment, and maps. The total unit sequence for grades 1 and 2 is explained in SO 001 287; other teaching guides in this series for elementary grades are SO 001 275 through SO 001 286. (Author/JSB)

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SO 001 284

Chelmsford Public Schools
Chelmsford, Massachusetts

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The Hopi Family

Teacher's Resource Un

revised by

Mary Priest

Charles L. Mitsakos
Social Studies Coordina

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from materials developed by the Project Social Studies C
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The Hopi Indians of Northeastern Arizona

by Shirley Holt

I. Introduction

The Hopi live in three groups of villages atop a mesa in Northeastern Arizona. Their villages are likely the oldest continuously inhabited ones in North America (tree-ring dates have established occupancy of Oraibi since early in the 12th century) and are called Pueblos from the word used by the Spanish in reference to them. The Hopi speak a language related to those spoken by the Indians who lived in the Great Basin area of Utah, Nevada and western Colorado, Shoshonean, which is distantly related to Aztecan of Mexico and is grouped into a language family -- Uto-Aztecan. They are cultural descendants of the Anasazi and Mogollon cultures known archaeologically in the southwest, among which are the famous "Cliff Dwellers" of Mesa Verde and elsewhere. The Spanish who encountered them in the 16th century attempted to establish missions among them in the 17th century. The Hopi resented the priests' demands and revolted in 1680, killing all the Spaniards in the area. Although attempts were made to reestablish a mission, these failed and the Hopi remained relatively isolated until after the establishment of the reservation by the U.S. government in 1882. The following is a description in the "ethnographic present" -- that is 35 years and more ago when ethnographers made extensive observations.

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They are maize cultivators, though their land is arid. Their crops depend upon water from streams and springs which run off from the plateau on which they live. Direct rainfall is insufficient to raise their staple crops, but small streams drain from the surface into the floor of their valley and seepage from underground sources into springs emerging just above the base of the cliffs provide enough water to use in a system of flood water farming in which naturally flooded areas are modified to a small extent and utilized to produce many kinds of corn, mellons, squash, beans and peaches. Some of the larger springs are used to supply drinking water for the villages and some are used to maintain irrigated gardens; water from these gardens is stored in tanks walled by rock or clay, and some of the gardens themselves are terraced below the tank so that water can be made to flow to them from the tank, while others located above the tank must be watered by hand. These small plots are used to grow chile, onions, cress, sweet corn and vegetable dye plants for coloring corn bread. Floods and blown sand continually endanger the crops and make some of the cultivable land useless. Drinking water as well as all other supplies must be carried up to the top of the mesa to the villages which are about two hundred feet above the fields. The Hopi do a small amount of hunting, mainly of rabbits which are taken in commercial hunts and dispatched by boomerangs but formerly of deer and antelope. They gather tobacco, pinon nuts, juniper berries, mesquite beans, prickly pear and other wild foods and useful plants. They raise some livestock, sheep, donkeys and horses though in Pre-Columbian times their only domestic animals were the turkeys which provided ceremonial feathers and were pets but were not used as food, and the dog. The Hopi do weaving; formerly cotton was grown for this purpose but now wool is used. Pottery and baskets are made by some Hopi. Trading of their agricultural products and textiles was formerly done to obtain skins, nuts, meat and baskets from the food-gathering peoples who lived in the surrounding area and is now done with American traders for cloth, sugar, tools. Turquoise beads have been made by the Hopi since ancient times and are still made although stone axes, knives and arrow points are no longer made.

II. The Social Structure of the Hopi Family

A. The Residence Group, Lineage and Clan

The Hopi live in a 2-story plastered "apartment" that has a flat roof of lath, brush and clay laid over heavy pine beams, low narrow wooden doors, small windows, a paved stone floor on the lower story and above floors on the upper story. The rooms are about 10 to 12 feet square and are quite dark, and much of the time people who live there work on its flat roof, at the hardened clay baking oven outside the house, or elsewhere. Sleeping, eating and working are done on the upper story of the house,

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Family roles: Mother-Child Relationship.

A child in the Hopi society calls his own progenitress mother but calls her sisters mother also; behavior of all the mothers of a Hopi family toward all the children -- not just the ones they physically produced but toward those we think of as nieces and nephews -- can and does correspond to the following description. Within the family it is the mother who owns the house, furnishings and land and its agricultural products; (she has rights of usufruct over it although it is her lineage who is conceived to "own" it ultimately. Hopi concepts of property are, of course, not just like ours and a proper description of Hopi conceptions of "ownership" would

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be too extensive for this paper.) She passes such rights on to her children; girls receive houses and land at marriage and boys continue to have rights in lineage property throughout life. The mother is responsible for cooking and feeding her children from the produce of her land which is stored in the lower rooms of the house. Women must spend long hours grinding corn at the metate to make many dishes the Hopi enjoy, piki bread, etc. Corn is ground with "manos," grinding stones held in the hands on stone metates graded successively as to fineness. Mothers care for the children and for the house, its bedding, clothing, etc. They fetch water and may make baskets or pottery to exchange for produce from other Hopi villages or other groups living nearby who come to trade. (Each Hopi village had craft specialties among women.) They gather nuts, prickly pear and other foods and supplies from the area outside the village. Mothers give advice to their children and teach them skills and "the Hopi way." They do this with techniques of encouragement of proper behavior by verbal and other kinds of rewards, and also by threatening children with what the Kachinas may do to them. The Kachinas are the beautifully dressed but frightening visaged spirit beings who are ancestors and also cloud beings who bring rain. They perform many beautiful ceremonial dances. They also visit the homes of everyone who has children during the course of one ceremony. When they visit the children, they punish bad deeds the children have done by whipping them, while the children's families beg them to be easy and assure them of their children's good hearts. Children are told that the Kachina will take them away if they misbehave. If the children have been good, which is usually the case, they may bring gifts of dolls to the girls and things like little bows and arrows to the boys (provided by members of the child's family). The Kachinas are really masked and costumed dancers who are impersonating the ancestors; they are men of the village who have been told of the children's good or bad deeds by members of his family, although they sometimes choose to punish a child for something they know he has done even though the child's family wants to protect him from punishment. They have words of praise or admonishment in addition to gifts and whippings, and the children do not learn that they are not really gods but impersonators until the child is initiated into the Kachina cult under pain of death if the cults secrets, which include the impersonation, are revealed to anyone who has not been initiated. Mothers do not spank or whip or use other physical sanctions to discipline children. They do "send them to Coventry" -- participate with the rest of the household in refusing to speak or interact with a child beyond bear necessity in a case of a serious infraction of the Hopi way.

Father-Child Relationship.

Fathers work the children's lineage land to help provide for them. Their own children, however, do not inherit important lineage possessions, land and ritual prerogatives, from their fathers. (Their sisters' children inherit such rights. For example, "chieftainship" of various kinds found in this society is inherited in this way -- it is a lineage prerogative and a man's sister's
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Husband-wife Relationship:

Marriage in this society is by choice of the couple involved with the advice and assent of one's mother's brother and lineage; love and affection is an important ingredient. Marriage is rather brittle in this society and divorce is quite common; the procedure for obtaining a divorce merely requires a woman to take her husband's personal belongings and put them outside the door, in which case he moves back home with his own mother and sisters. Children always stay with their mothers. Marriage is a virtual necessity for all adults. Women must marry to obtain a suit of wedding clothes from their husband, who weaves and makes the garments. A wife keeps these clothes until her death; she must be buried in them in order to join her ancestors in the spirit world. Men weave garments for other members of the family as well.

A woman cooks and cares for her husband; she need not, however, entertain his friends in her home. (His mother and sisters do that.) Men work their wives' lands for them, performing necessary rituals to make the crops grow. They also keep herds of sheep and other animals which are not possessions of their wives but are their own to dispose of as they like.

Maternal Uncle-Child Relationship: Mother's Brother.

One's mother's brother is responsible for giving gifts, advice and instruction, praise and punishment for good and bad behavior on the part of his sister's children. They in turn give him respect and aid. He is the person who sees to it that his sister's sons and daughters are brought up right, and it is up to him to make lazy youngsters get up and take long runs, or take cold dips in springs, or pour cold water on those children who like to lie in bed in the mornings, as well as give advice and admonitions. He sometimes brings pets to his nephews and nieces. He helps his nieces decide on a husband. He praises work well done by both nephews and nieces as well as good actions of other kinds. He is responsible for helping provide the necessities of his sisters' household and helps to work in their fields to provide enough food for the family. If he is the head of the lineage and a clan chief he controls ritual secrets which must be transmitted and performed to further the well being of the family, the clan and the village; he will teach one of his sisters' sons the sacred lore and duties of his offices so that they will be continued.

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Sibling Relationships:

Sisters continue to live with or near another throughout life, aiding and cooperating with one another in many endeavors. Sisters and brothers are also expected to be close throughout life. Men can always return to live with their sisters after their parents' death. Even after marriage they bring house guests to eat and sleep at their mother's and sisters' homes. They receive aid for ceremonial duties from their sisters. They continue to help sisters with economic necessities, if needed. They visit married sisters often and have responsibilities, as already stated, toward their sisters' children.

Grandparent-Grandchild Relationship:

Grandparents are indulgent toward grandchildren. They do give advice and advice from the old one is valued in this society. They may tell stories that show the right and wrong way of doing things, and warn of the dire consequences of acting Kahopi, not Hopi; such children may sicken and die and cause the family's crops to be ruined. Maternal grandparents are usually members of the child's residence group or live nearby and as such are cooperative members of the household.

III. Ideal Behavior of the Hopi

Brandt has analyzed the Hopi conception of the "ideal man" (or woman) in the following terms: The ideal Hopi is a good family man who is industrious and thrifty and who works to provide material comforts for his family; he shows affection and concern for his children and is cautious. He is agreeable in relations with others; he does not complain or get into disputes or get angry or act grouchy; he listens to criticism of himself by others. He is peaceable and does not get into fights (especially physical ones). He is cooperative in the groups he belongs to -- his family and community enterprises; he must give time, effort, obedience and advice to others in these groups. He must be unselfish and must be generous with food and help. He must be honest and must pay debts, keep his promises and respect property rights. He must be modest, quiet and unobtrusive; he must not try to be important or ambitious for power or snobbish. He must be cheerful, manly and brave; he must not be vengeful, jealous, or worried. The Hopi think of themselves as peaceable and value highly the avoidance of violence and disputes; they seldom engage in physical violence of any sort, and aggression of any kind is thought to be paid off by sickness and trouble. The aggressive person who is obviously ambitious, or who would get angry and stick up for his rights in a vigorous way when he thinks someone is taking advantage of him would probably be approved of in most groups in American society, but among the Hopi such a person might well be accused of being Kahopi -- having a bad heart -- and even of being a witch or sorcerer, and perhaps of thus causing sickness and trouble not only to himself but to other members of his family and community.

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typical day in Old Oraibi, a village of people on the Third mesa, from the point of view of two children, Don, who is almost nine, and Elizabeth, who is just seven. Don and Elizabeth as we shall call them live in a two-story plastered "apartment" that has a flat roof of lath, brush and clay laid over heavy pine beams, low, narrow wooden doors, small windows, a paved stone floor on the lower story and adobe floors on the upper story. The rooms in the house are about 10 to 12 feet square and are quite dark, and much of the time people who live in it work on the flat roof, at the clay baking oven outside the house itself, or elsewhere. Sleeping, eating and working are done on the upper story of the house, while lower story rooms are used for storage. Each individual nuclear family of mother, father and unmarried children occupy one room and use another lower story room for food storage; there is little furniture in the room save a mud fireplace for cooking in a corner of the room, water storage jars in another corner, a low bench along the wall, and at one end of the room a three-compartment metate, or grinding mill of stone. Beds are blankets or skins spread on the floor. One nuclear family might live in such a room. {Don and Elizabeth and their father and mother live in such a room.} Through a doorway in the next room live their mother's mother and father, their grandparents, and on the other side of their grandparents' room live their mother's sister, her husband and their children, {Albert, who is about Don's age and his little sister, Irene, not quite two years old.} Their house and its furnishings and their land belong to their mother, and their father moved into it with her when they were married and works her land to feed his family.

The children, [Don and Elizabeth], belong to their mother's family, or lineage, which is in turn a part of a clan - [the Rabbit clan] - which traces its descent from the time their ancestors emerged from underground to dwell on the surface of the earth. Their father belongs to a different lineage and clan, the Bear clan. Don and Elizabeth's lineage is made up of their mother, her sister, who Don and Elizabeth call "mother" also, her children, Albert and Irene, their grandmother (their mother's mother) and their mother's brother, their uncle Lomavitu. All live together with their grandfather, their father and mother's sister's husband who live with them and do not belong to the Rabbit clan, except for their mother's brother, Lomavitu, who lives elsewhere but who comes home to visit and eat with them very often and who often brings guests to be entertained at his mother and sister's house. Their father and his lineage do not belong to their lineage; his sisters and brothers are not called by the same terms they use for the people in their own lineage, although their father's sisters bring them gifts and give them important services and advice. At sunrise Don and Elizabeth and their father and mother get up to start the new day. Their mother makes breakfast of piki, a greyish paper-thin bread made by mixing corn meal and wood ashes and spreading it very thin over a hot polished stone to bake, then rolling it into cylinders, and a hot stew made of corn and vegetables and a little meat. After rolling up their blankets, the family sits down on the floor around the pot of corn st
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pot of corn stew and helpings of piki. Each person tosses a bit of food aside to the supernatural beings, and then begins to dip pieces of piki or his fingers into the pot of corn stew and thence to his mouth. Mother tells them that for supper she will be making a very special favorite dish - pikani - and that Elizabeth may help her. To make it they will chew corn meal thoroughly, allowing the paste to ferment from the action of the saliva, and then mother will bake it into a pudding.

After breakfast Don and his father leave to go to the family's fields, which are about 4 miles from the house, where they have been planting corns and beans. Some of these have been first carefully sprouted in boxes and blessed with prayers in the kiva, the underground ceremonial chamber where important religious rituals take place and which no one may enter but male members of the Hopi tribe who have undergone ceremony initiating them into it. On the way down the steep trail from the pueblo to the fields at the bottom of the mesa, they meet Crow Wing and his son; Don's father has asked Crow Wing to be Don's ceremonial father when Don is initiated into the Kachina cult, and although Crow Wing is not a relative of Don's, after the ceremony they will call each other father and son and will treat each other as such, and Don will receive presents from Crow Wing as well as from his own father. At the bottom of the steep trail they take off their clothes, a cotton loin cloth and poncho, to plunge under a little waterfall made by a spring bubbling out of the red sandstone rock of the mesa. The morning is a little chilly, but the four feel refreshed after their shower bath and go off to their families' own plots of land to finish clearing and planting. The Sun Watcher, a man whose job it is to keep track of the calendar and the Sun's position, has let everyone know it is time for planting and that the Summer solstice ceremonies must be held in the Sun's honor. When they reach the field, they pass a small shrine beside their field. Don's father places pahos, feathered prayer sticks made and blessed in the kiva on the flat rock to help keep off sandstorms and make the crops grow well. Don and his father find his mother's sister's husband and his son, Albert, already at work. Don's father shows him how to plant seeds and tender shoots in the prepared ground and tells him how they must be weeded and cared for in order that they grow up to provide their livelihood. Father is kindly and gentle and does not scold Don for his mistakes, even when he and Albert carelessly trample some of the seeds and shoots in a friendly scuffle. Don and Albert worry a little, though, that they may be punished for this by their mother's brother, Lomavitu, who visits their house very often, though he lives with his wife on the other side of the village; they know he is coming over to visit and eat with them this very evening with a guest. At about noon they all leave the fields to go back to the village, pausing to search the brilliant blue sky for signs of rain as they go. Don and Albert's fathers will go this afternoon to their kivas, where men weave cotton cloth on looms suspended from the ceiling to make articles of clothing for their families.

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Here rituals are carried out involving the whole village, all of which are necessary to make the crops grow, the family lineage and Hopi village to prosper. Don's father is going to prepare prayer sticks this afternoon for the Blue Flute Society to which he belongs; the Blue Flutes are responsible for the summer solstice ceremony honoring the Sun which is soon to take place. Don's father drops in to see his sister and eats there before going to the kiva. Don and Albert are going to play together. They call each other brother and they almost never quarrel or try to tell each other what to do unless asked for advice. They go home for a bite to eat, where their grandmother smilingly gives them some piki. Their mothers, who are working together, ask them to do some errands but they protest that they have plans for the afternoon. Their mothers tell them not to be lazy but to act with a good heart and with a manner befitting a Hopi, and warn that the Kachinas, the tall masked dancing gods who represent the clouds and the Hopi's ancestors, punish children who do not follow the Hopi way. Grandmother tells them that they are too old to have water poured over them and tells them a story about the bad things that happened to a boy and his family who acted Kahopi -- not Hopi; he sickened and died and the family's crops were ruined by a storm. The mothers tell the boys they must listen to the old; it is they who know the Hopi way best. Don and Albert finally agree to put off the footrace they have planned until after they fetch some water from the far off springs in the big pottery water jars.

Meanwhile after breakfast Elizabeth and her mother have taken corn out of the storage room below and have begun the long task of grinding it on the stone metates with the manos, or grinding stones held in the hand. Corn is ground successively on the metates graded as to fineness, and the women of the household spend hours every day at the task. Mother has brought up a special kind of corn with red kernels to make colored piki. Grandmother and mother's sister, who Elizabeth calls mother, come in to prepare the corn. They bring little Irene and tell Elizabeth that she must take Irene outside and care for her. Elizabeth puts Irene in a shawl on her back and goes outside, even though she would much rather stay inside to help prepare the special dishes for supper. She carries Irene out to the plaza, and when she begins to wriggle and kick takes her down to let her run a little. Elizabeth sees her girl friend Flower who is taking care of her baby brother, who is strapped to her back; and they sit down to talk. Elizabeth has to keep close watch on Irene. She remembers vividly the time that she forgot to watch the baby and she had toddled off while Elizabeth was playing with her friends; some neighbors brought Irene home. Elizabeth had been punished for this. Her mother's brother Lomavitu had talked to her for a long time and had told her how she ought to care for her sisters, and that if she did not, no one would care for her, and that she would have to eat by herself until she was fit to be a part of the family. No one had spoken to her after that for ten days, not even her grandmother whom she loves to sleep with when her grandfather is away; when mealtime came ars.

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they sadly gave her a plate away from the rest. She remembers it all very sadly and now keeps a close watch on her sister Irene and thinks about how Irene will then help her in return. Flower has brought along a lovely Kachina doll which was given her as a present by a Kachina a few months before at a ceremony when the Kachinas visit the homes of everyone who has children. The children believe that the beautifully dressed Kachinas are the spirits of their ancestors who are also cloud beings who can bring rain. They perform many beautiful ceremonial dances. When they visit the children, they punish bad deeds the children have done by whipping them, while the children's families beg them to be easy and assure them of their children's good hearts. Children are told that the Kachina will take them away if they misbehave. If children have been good, which is usually the case, they may bring gifts of dolls to the girls and things like little bows and arrows to the boys. The Kachinas are really masked and costumed dancers who are impersonating the ancestors; they are men of the village who are told of the child's good or bad deeds by members of his family, although sometimes they choose to punish a child for something they know he has done even though the child's family wants to protect him from punishment. They have words of praise or admonishment in addition to gifts and whippings, and the children do not learn that they are not really gods but impersonators until the child is initiated in the Kachina cult under pain of death if the cult's secrets, which include the impersonation, are revealed x

to anyone who has not been initiated. Elizabeth thinks about the Kachina doll she received at the Kachina's last visit. She had been afraid even to look at the giant Kachinas, some of whom make fierce noises and brandish knives. Her family had stood behind her and told them of her good qualities, how she helped in the household, did things for her brothers and sisters, and other family members, how she showed good manners to all and did not make trouble or behave selfishly but had a good heart. The Kachina had given her a doll this time. Once the Kachinas had threatened to take Don. Don had shown a bad heart and had fought with another boy over some stilts they had made; his parents tried to defend him from the Kachina and had offered a gift of birds and mice which Don had caught to ransom him.

When the sun is very high Elizabeth says goodbye to her friend and takes Irene home on her back. The air is very warm now outdoors but the thick walls of the house keep it quite cool. Elizabeth's family doesn't cook hot meals at noon; she and Irene come in for something to eat and mother gives them some cold corn mush and some pinon nuts as a treat. The baby takes a nap and Elizabeth helps sweep out the house. Later she picks up a toy basket she has been making and asks her mothers to help her get the design just right. They show her patiently how to get the reeds woven tightly and evenly. They are good basket makers, and their baskets are used for holding cornmeals and other foods; they sometimes exchange their baskets for pottery made on First Mesa or for other things they need.

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At supper time the fathers and grandfather come home from the kivas, the brothers come home from running practice, and their mother's brother comes with his guest, a man from another Hopi village, from whom he has bought some sheep. They sit down and the women serve the colored breads, the pikani and other dainties made of sweetened corn meal along with some mutton stew. The older people ask the guest, Yokioma, of news of relatives that live in his village. They are sad to learn that the child of grandmother's sister's son Otto, who married a girl from Yokioma's village has just died shortly after birth, and Yokioma says many people, including the family of Otto's wife, say that Otto is a witch, a powaku, or two-heart, who causes his children to die because of malice and envy, because this child is the fourth one to have been born to Otto's wife and die. Grandmother says it is Otto's wife whose heart is not good, and that she does not do what she should for Otto, that she is lazy and stingy, and that she trapped Otto into marrying her to get a set of wedding clothes from her husband to journey to the afterlife in. Lomavitu says that bad hearts make children die. The children have great respect for their mother's brother. It is he who as the head of the lineage and as a clan chief controls ritual secrets which must be transmitted and performed to further the well being of the family, the clan and the village. Some day one of his sisters' sons will take over his ritual offices and will have to learn the sacred lore from him. He is the person who sees to it that his sisters' sons and daughters are brought up right, and it is up to him to make lazy youngsters get up and take long runs, or take cold dips in springs, or pour cold water on those children who like to lie in bed in the mornings, as well as to give advice and admonitions. He will someday help Elizabeth decide on a husband. He sometimes brings pets or other presents to his nephews and nieces. Today Lomavitu scolds Don and Albert for being careless in planting, but praises them for being diligent workers and good children and for having good manners and not being saucy; he praises Elizabeth for being a good corn grinder. Mother shows him the basket she has made and uncle smiles in approval. He is responsible for helping to provide the necessities of Don and Elizabeth's household, and helps to work in his mother's and sisters' fields to provide enough food for their family; he is glad to see Don and Albert are becoming good workers, as grandfather is getting too old to do much of the farming work, and his wife's family is growing larger and must support a widowed sister and her family. After the meal the uncle goes home and the guest is put up in grandmother's room. The family brings out their blankets and goes to sleep after the supper things have been put away.

V. Changes in Hopi Life

Nowadays many Hopi families and households do things differently from the way their forebears did them. Many girls prefer to move into their own houses away from their mothers, and some even go to their

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husbands' villages to live. The husband helps to provide the house. Usually the girl's lands are still utilized, but now many Hopi work for wages off the reservation. When the house of the family is removed to some distance away from the mother and sisters of the girl there are not so many people to help her take care of children and to do housework and cooking, although many now prefer to be more independent. The children see their relatives less often, and the duties and responsibilities between them have lessened in practice, if not in ideals. Children now go to school, which has taken on some of the function of teaching and socializing the child. The Hopi now have other ways of making a living besides working family lands, although still persons in need are taken care of by members of their families. Some Hopi are Christians, so the family does not provide for those individuals such an important share of supernatural power as it does non-Christian Hopi.

Not all of the material in this paper is necessarily material that should be taught to children. Nevertheless the teacher should know these things and should enlarge her knowledge by reading in the accurate sources on the Hopi as well.

From the preceding paper children can be taught many concepts relating to the environment in which the Hopi live, the state in which their villages are located, the desert, climate of the region and salient aspects of its topography such as mesa, canyon, mountain, etc., which are striking and in colorful contrast with other areas of the U.S. The aridity of the climate and the kinds of water sources the Hopi must depend upon could be taught in some detail. It could be pointed out that one of the reasons the Hopi live atop the mesas is the existence of a permanent water supply there; the springs and streams do not completely dry up for a part of the year as many of the intermittent streams or washes of the area do. The uses the Hopi make of the desert floor, the nearby mountains, etc. might be discussed to enlarge knowledge of the characteristics of these features.

The teacher might well develop the fact that Oraibi is the oldest continuously inhabited village in the United States and that the Hopi and other modern pueblos are cultural descendants of the Anasazi and Mogollon peoples made known to us by archaeologists; some of the well preserved ruins in the South West of the "Cliff Dwellers" such as Mesa Verde, once occupied by Anasazi peoples, are of course often visited by tourists and represent villages once inhabited by people with cultures similar to Hopi. These facts present interesting opportunities to develop a sense of history and perhaps to present some interesting number facts to children.

In introducing material on the Hopi family the teacher will, of course, emphasize the fact that the family is a cultural universal and that as a basic group it is found in all societies. The Hopi offer an interesting contrast, however, in the way their family is structured compared

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to families in most of American society. Some basic facts about Hopi structure will be taught to show how this is so; it will probably be unnecessary to discuss at this stage concepts such as lineage and clan, though the teacher should certainly understand them. The Hopi residence group can be shown in detail, and in discussing several aspects of Hopi life - material on roles of family members in regard to getting a living, everyday tasks and socialization techniques - these differences in structuring can be emphasized a number of times. It can be pointed out that the things that Hopi families and our families do in common are often done by different people in two societies.

Family functions that are similar should be pointed out - protection for the young, affection between members, teaching for the young, provision of shelter, food and clothing, etc. However, the teacher can point out that the people that do the necessary tasks in the family, while sometimes like ours, may be quite different. The Hopi father helps provide clothing by producing the raw materials used and by actually weaving and making garments for family members, while in our society fathers usually help provide clothing by earning money on a job to buy it at a store ready made or by buying material for mother to make it. One's mother and sisters and her mother are all responsible for helping to grind and prepare corn and to cook food for a child among the Hopi; in our society this is usually the responsibility of his own mother. The teacher should point out that the family among the Hopi has many more functions than our families have. It must produce and process almost everything it needs, rather than relying on buying things to obtain many necessities. Thus, providing food, shelter, etc. to the Hopi family is quite a different kind of problem than it is to us. (Such a discussion can pave the way to later materials in the curriculum which emphasize the concepts of specialization and division of labor.) The fact that all families in all societies delegate different responsibilities and rights to different family members on principles of age and sex can easily emerge at this level in discussing work roles of family members and roles in socialization in the Hopi family compared to our own. The function of teaching the young adult work roles was the family's among the Hopi, while of course, in our society children must go to school to prepare for adult work.

The teacher will be presenting material on the universality of normative rules and values in human society in dealing with the materials used to illustrate that in all societies people are expected to behave in certain ways and not to behave in other ways and to believe that certain things are good and certain things are bad. In doing so she can again point out some differences in family structure between Hopi and our society in showing some of the responsibilities of the mother's brother and the Kachinas who punish and reward children can pave the way for later more systematic presentation in the curriculum of concepts of authority and law in the context of the community and larger political entities. (In some school situations it may be desirable to enlarge considerably on this

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section of the unit.) Presentation of material on the Hopi conception of the "ideal person" can of course point up our own conceptions of the "ideal person" and provide a learning experience for the child of our own cultural ideals. The differences between our conception of ideal behavior and the Hopi ideal behavior can be pointed out, providing the teacher does not idealize Hopi behavior in this respect too much (as Americans are sometimes prone to do) by leaving out all mention of the very powerful and frightening sanctions in Hopi society which so effectively make the Hopi act so non-violently and peaceably.

It would doubtless be well to keep in mind in teaching this unit as in teaching others, that from our point of view other cultures have good points and bad ones and that although much in human behavior is shared there reamains significant and real differences between groups. One cannot and should not teach children to value all behavior of other groups ; all cultures, including our own, must and do remain ethnocentric in approving and disapproving behavior. Behavior of the Hopi or any other group which our society would value negatively, such as lack of sanitary precautions which are accompanied by a large death rate for children and mothers in childbirth, etc., or perhaps lack of opportunity to make choices in one's work, residence, associates, etc., probably should not be glossed over completely.

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OBJECTIVES

This unit should make progress toward developing the followin

CONCEPTS

Culture: Learned behavior patterns; norms and values; diversity; uniqueness; universals (including psychic unity of mankind); cultural use of environment; change.

Social Organization: Roles; division of responsibilities and labor; functions.

Social Process: Socialization.

Location: Position; situation; site.

Site: Desert; mesa; plateau; cliff; canyon; streams; spring; irrigation.

GENERALIZATIONS

1. Things can be located at specific points on the earth's surface.
2. Places can be located in relationship to where we live in terms of their direction from us.
3. No two places are exactly alike. Each place looks somewhat different from other places.
4. Man changes the character of the earth.
5. Every society has a somewhat different way of living in families.
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b. Families differ as to the way they are organized to carry out functions.

c. The kind and amount of conflict permitted in the family varies from one culture to another. In some cultures children are not permitted to fight one another and do not fight.

6. Although family functions vary from one society to another, from one group to another within a society, and over time, a number of functions are of importance in many families.

7. In order to achieve their purposes, families delegate responsibilities and rights; they assign certain role behaviors to family members on the basis of age and sex.

8. Ways of living in families are learned.

   a. Within the primary family group, parents and other relatives direct expectations organized into roles toward the child. These role expectations are taught by positive and negative sanctions.

   b. In all societies people are expected to behave in certain ways and to believe that certain things are good or bad.

9. Although the culture is always changing, certain parts or elements may persist over long periods of time.

   a. Families in the same country differ frome one period to another.

SKILLS

The broad skill category toward which teaching is ultimately directed is underlined; the specific aspects of the skill or the understandings needed to learn the skill are in plain type.

Attacks problems in rational manner.

1. Sets up hypotheses.
2. Tests hypotheses against data.

Gathering Information.

1. Gains information by observing the world around him.
2. Gains information by studying pictures.
3. Gains information by listening.

Organizing Data

1. Categorizes data.
2. Generalizes from data.

Geographic Skills

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ATTITUDES

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1. Has sense of direction.

   Knows cardinal directions.

   Notices directions in relationship to home town or state.

2. Interprets maps and globes.

   Identifies directions on globe by knowing that north pole is always north and south pole is always south.

   Recognizes symbols for land and water.

   Interprets color layer symbols in terms of map legend.

   Locates places on maps and globes.

3. Visualizes a generalized map of own state.

4. Has a sense of the passage of time.

   Differentiates between past, present, and future.

ATTITUDES

1. Is curious about social data and human behavior.

2. Appreciates and respects the cultural contributions of others.

3. Accepts change as inevitable and as a means of achieving goals but does not equate change with progress.

OBJECTIVES	OUTLINE OF CONTENT
	1. The Hopi town of Oraibi is located in northern Arizona.
	A. Oraibi is the oldest inhabited town in the United States; it is 800 years old.
S. Has a sense of the passage of time. (Differentiates between past, present, and future.)	
S. Recognizes symbols for land and water on maps and globe.	
S. Identifies directions on globe by knowing that north pole is always north and south pole is always south.	B. Oraibi is located in northern Arizona.
G. Things can be located at specific points on the earth's surface.	

TEACHING STRATEGIES

1. Ask: Do you have any idea where the oldest town in the U.S. is? Allow time for guesses and brief discussion of reasons for answers given.

2. Show pictures of Hopi village of Oraibi. Tell class that people were living here almost 1000 years ago. (Briefly elaborate with comments as "this was long before your grandparents, or even your great-grandparents were born - long before George Washington was born - even long before Christopher Columbus was born. Don't try to develop precise time concept at this time.) Start a bulletin board picture displays.

3. Introduce land and water masses on globe. If necessary, refer back to The Earth: Home of People.

4. Review cardinal directions.

5. Ask: Does anyone know where the Hopi Indians live? Does anyone know how we might get to Oraibi from here? Use simplified wall map of the United States to identify Massachusetts.

6. Ask if anyone knows where Arizona is located. Locate on both wall map and globe.

EACHING STRATEGIES	INSTRUCTIONAL MEDIA
have any idea where the oldest town in Allow time for guesses and brief dis- asons for answers given.	
of Hopi village of Oraibi. Tell class ere living here almost 1000 years ago. orate with comments as "this was long randparents, or even your great-grand- born - long before George Washington en long before Christopher Columbus n't try to develop precise time con- time.) Start a bulletin board picture	Transparency of Oraibi Rice, *The Hopi*, pp. 1-5. Study prints: *The Hopi Indians*, Smithsonian Institue and U.S. Bureau of Indian Affairs.
d and water masses on globe. If fer back to *The Earth: Home of*	Globe Studyprints: *The Earth: Home of People*, Silver Burdett.
al directions.	
yone know where the Hopi Indians live? now how we might get to Oraibi from mplified wall map of the United ntify Massachusetts.	Large wall map of U.S.
knows where Arizona is located. h wall map and globe.	Large wall map of U.S. Globe

S. Visualizes a generalized map of own state.

S. Locates places on maps and globes.

C. Oraibi can be located in terms of its direction from children's own state.

G. Places can be located in relationship to where we live in terms of their direction from us.

S. Has a sense of direction (notices directions in relationship to own town or state.)

S. Sets up hypotheses.

A. IS CURIOUS ABOUT SOCIAL DATA AND HUMAN BEHAVIOR.

7. Show children cut-out (silhouette) map of Massachusetts made out of cardboard to match wall map of U.S. Have children try fitting it over their own state on the wall map. Mix up five or six other state cut-outs and see if they can recognize their own state.

Cut-out maps of own state and 5 or 6 other states.

8. Find approximate location of own state on large, primary globe. (Perhaps a small "toothpick flag" stuck in clay could be used as an identification marker.) Review cardinal directions by asking children to mark shortest way to go to Arizona from own ~~state. Note~~ which direction we go, where other cardinal points would be. Repeat with map. Emphasize the south on either representation means towards the South pole, north towards the North pole.

Primary globe

Map of U.S.

9. Ask: What do we know about Indians? Can we make any guesses about how these Indians lived hundreds of years ago? Where they got their food and clothing? How they behaved? Make large experience chart listing these ideas. Label it "This is What We Think Now." (Save for future comparison at completion of unit.) An audiotape recording of the children's comments might be used instead.

10. Discuss audiotape or chart and children's ideas. Question a few children on the source of their information. Emphasize that some guessed, some simply don't know where they got their ideas from, etc. Ask: Are there better ways to find out how the Hopi lived than guessing? How could we learn about the Hopi who still live in Oraibi now?

S. Gains information by observing the world around him.

S. Gains information by studying pictures.

Understand concepts of mesa, cliff, mountain, desert, and canyon.

G. No two places are exactly alike. Each place looks somewhat different from other places.

S. Interprets color layer symbols in terms of map legend.

G. Although family functions vary from one society to another, from one group to another win a society, and over time, a number of functions are of importance in many families.

D. Oraibi is l
looks diffe
children li

1. Animals
prairie
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2. Desert
juniper

E. Elevation v
sea level.

11. The Hopi famil
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D. Oraibi is located in a desert region which looks different from the place in which the children live.

   1. Animals in this desert include burros, prairie dogs, coyotes, rabbits, snakes, lizards, roadrunners, eagles, and squirrels.

   2. Desert plants include cactus, yuccas, juniper trees, and cottonwood trees.

E. Elevation varies from 5,000-6,800 feet above sea level.

11. The Hopi family is matrilineal and like other families has a number of functions.

   A. The Hopi family provides protection and affection for the young.

11. Take children for walk in area of school. Note "lay of land." Ask children to draw pictures of our state -- emphasizing the natural environment, not man-made structures, etc. If this is not successful, have children bring in pictures, slides, etc., of our state. Make chart entitled "How the Land Looks in Our State." Try to have children generalize about state. Encourage statements such as "We have lots of green things. We have many forests. There are no high mountains. We have beautiful lakes and rivers," etc.

12. Show pictures of Hopi country. Point out animals and plants found in deserts. Discuss terms "cliff," "mountain," "desert," "canyon," "mesa" in particular. Begin bulletin board, "How the Land Looks in Hopi Country." Ask children to bring in other pictures they may have or have them look through library books to find pictures. Discuss how pictures make you "feel." Have children begin individual picture dictionaries of site words, add others such as adobe, pueblo, etc. later. Compare Hopi pictures with our own state. What are the main differences (or similarities)?

13. Give each child time to see and touch a relief map. Note green color representing our state; brown and yellow of Hopi land. Discuss reasons for making the map high in places, flat in others. Relate to colors in map legend.

14. Project the film Villages in the Sky to show children the site on which this village of Oraibi stands. It might be desirable to show only the first part of this film or to project it without the audio.

15. Begin a wall mural of the desert and a Hopi village. Have class add features to it as the study progresses.

r walk in area of school.
d." Ask children to draw
state -- emphasizing the
ent, not man-made struc-
this is not successful,
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l lakes and rivers," etc.

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" in particular. Begin bulletin
Land Looks in Hopi Country."
bring in other pictures they
e them look through library
ictures. Discuss how pictures
" Have children begin indivi-
ctionaries of site words, add
adobe, pueblo, etc. later. Com-
res with our own state. What
fferences (or similarities)?

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It might be desirable to show
part of this film or to project
audio.

ural of the desert and a Hopi
class add features to it as the
s.

Study prints: Map Symbols and Geographic Terms Charts, A. J. Nystrom Co.

Butterfield and Brown, Morning Star, pp. 8-13.

Filmstrip: The Living Desert, Encyclopedia Britannica.

Rice, The Hopi, pp. 2-3.

Raised relief map of U.S.

Film: Villages in the Sky, Modern Learning Aids.

G. Families differ as to the way they are organized to carry out their functions.

B. The Hopi fa
goes to liv
wife's gran

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tions.

B. The Hopi family is matrilineal. The husband goes to live with his wife's parents. The wife's grandparents live with the family.

6. Show pictures of a newborn baby. Ask: Why do babies need families? What do people in your family do for babies? Why can't babies do these things for themselves? Do you suppose Hopi babies would need the same things done for them? Which? Why? What can we say about babies and families?

Slides: Hopi babies and young children.

17. Ask children to draw pictures of "the people who live with you." Have them be as specific as possible (perhaps parents can help) by labelling each picture as "my father, my father's brothers, my mother's mother," etc. rather than merely "grandmother," etc. Read The Sky Was Blue and They Were Strong and Good. With an overhead transparency copy of the "Family Structure" sheet, fill it in using the characters cited in the book or your own family. (This will provide children a model to follow.) Now give each child the "Family Structure" sheet to take home. Explain that if they do not know some of their grandparents, they may color from a description or a photograph. When they have finished coloring the faces and writing in the first and last names, the sheets are to be brought back to the room and shared. Each child will then "introduce" his family, using terms "Mothers' Mother, Mother's Father," etc. Make bulletin board display. Generalize by asking children, "What can we say about our families?" If very few relatives (or others) live with children, show pictures of newly married couple. Ask where they think this couple will go to live. Where do most newly married couples go to live? (Usually go out on their own -- do not as a rule go to live with wife's parents.)

Zolotow, The Sky Was Blue.

Lawson, They Were Strong and Good.

See Appendix for "Family Structure" sheet.

18. Begin on-going project. Each child should make a booklet entitled "My Home and My Family." The booklet should include data concerning family members, type of house, favorite foods, family rules, etc. It can be extended gradually. It should be used as a point of reference as child studies other families during year.

G. All people have certain basic drives, although they satisfy them differently.

S. Categorizes data.

C. Our families of today and the Hopi families both need some kind of shelter.

He may illustrate with drawings, bring in snapshots, etc. Family trees may be included, too.

19. Introduce Hopi family of long ago by showing pictures of:

    Hopi mother and father,
    older daughter,
    younger daughter,
    son,
    mother's mother (grandmother),
    her husband (grandfather),
    mother's sister's family.

    Emphasize that all live in adjoining rooms in same part of their pueblo.

Use slides and selected frames from filmstrips.

See background paper by Shirley Holt.

20. Tell about a young Hopi couple who is about to be married. They will live with wife's parents. Ask: If we live in a Hopi tribe, where would each of us live? Would you still live where you do? Can you think of any reasons why the Hopi might like to live this way?

21. Ask children to draw pictures of things our families need in order to live -- things we couldn't do without. List on board or chart, or label each drawing with a magic marker and make a class book to be kept for reference. Have children help categorize (food, clothing, shelter, recreation, etc.). This might be used effectively in a team learning arrangement.

    Ask: Do you think the Hopi needed any of these things, too? Which ones? Why?

S. Gains information by listening.	1. Hopi families lived pueblos usually loc
S. Gains information by studying pictures.	2. The Hopi house is u stone house with a wooden doors, small about 10 x 12 feet
S. Generalizes from data.	
S. Categorizes data.	3. The Hopi have littl mud fireplaces for jars, a low bench o grinding mill. Bed or skins spread on
S. Gains information by studying pictures.	
S. Generalizes from data.	

1. Hopi families lived in villages called pueblos usually located atop a mesa.

2. The Hopi house is usually a two-story stone house with a flat roof [illegible] narrow wooden doors, small windows. Rooms are about 10 x 12 feet square.

3. The Hopi have little furniture - usually mud fireplaces for cooking, water storage jars, a low bench or two, and a stone grinding mill. Beds are single blankets or skins spread on floor.

22. Read pages 22-28 in A Day in Oraibi. Have children listen carefully for things out of which Hopi houses are made. List on experience chart. Make another list of things used in making our houses. Compare charts looking for similarities and differences. Show pictures of Hopi houses. Ask: Why did Hopi build their houses on the tops of high mesas? Why do you suppose they used adobe, pine, etc? What problems might there be for people who live high up on the top of mesas as the Hopi did?

    You may also wish to read parts of Little Thorn aloud to the class.

23. Have children make an adobe house.

24. Ask children to draw pictures of the kinds of furniture, utensils, etc. we use in our homes. Categorize. Perhaps an exhibit of furniture could be put together by asking the girls to bring in doll furniture, etc. Children might also cut out pictures of a variety of items from magazines. These might be mounted in a bulletin board display labeled "Things We Use in Our Homes."

25. Now show a picture of the interior of a Hopi home. Compare with interiors of own home. Summarize by making two charts entitled "How Hopi Homes Are the Same as Ours." "How Hopi Homes Are Different From Ours."

    Set off an area of the classroom as the interior of a Hopi pueblo. This can be built to size because of the small area a pueblo actually covers. The pueblo then can be used for a variety of simulated Hopi activities or the area in which children can be read to. Ask what the children think it would be like living in a pueblo this size.

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Butterfield and Brown, Morning Star, pp. 13-15.

James, A Day in Oraibi -- A Hopi Indian Village.

Filmstrip: "The Hopi Indians" from series Indians of the Southwest, Jam Handy.

Jean, Little Thorn.

Study prints: The Hopi Indians, Smithsonian Institute and Bureau of Indian Affairs.

Tunis, Indians, p. 115.

See appendix for adobe house-building directions.

Rice, The Hopi, pp. 6-7.

Stirling, Indians of the Americas, p. 117.

Slide: Pueblo Interior.

Study prints: The Hopi Indians.

Filmstrip: Frames of pueblo interior in Pueblo Indians of the Southwest, McGraw-Hill.

G. In order to achieve their purposes families delegate responsibilities and rights; they assign certain role behaviors to family members on the basis of age and sex.

S. Categorizes data.

S. Sets up hypotheses.

S. Gains information by listening.

A. APPRECIATES AND RESPECTS THE CULTURAL CONTRIBUTIONS OF OTHERS.

G. All people have certain basic drives, although they satisfy them differently.

D. Men and women, ch
assigned certain
Women's work incl
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bility for religi
making clothing.

E. Our families of t
both need food ar

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D. Men and women, children and grown-ups are assigned certain roles in Hopi families. Women's work includes grinding corn, cooking, caring for children, weaving baskets. Men's work includes farming, hunting, responsibility for religious ceremonies and rituals, making clothing.

E. Our families of today and the Hopi families both need food and water.

1. Hopi of this period gathered pinon nuts, juniper berries, and mesquites. They raised beans, prickly pears, squash, and their staple, maize.

26. Ask children to draw pictures of the kinds of work people in our families do. Be sure children make clear who is doing work. Go through our pictures of things we need, tell who worked to get each or who uses each. Summarize data in chart under headings such as father, mother, big brother, grandmother, etc.

Show pictures and film of Hopi at work. (Basket weaving, threshing peppers, making moccasins, gathering fuel) Have children hypothesize from pictures and film concerning which family members may be doing the work shown in the materials. Ask: Who does this kind of work for us? i.e., who makes shoes, baskets, etc.? Do family members do this or do we get them somewhere else? Make a chart showing guesses.

27. Begin reading Little Hopi, up to p. 57.

28. Project film showing Hopi arts and crafts. Then let children make pottery using clay. It can be made by the same rope method shown, later baked and painted.

29. Read Little Indian Basket Maker. Show slides of Hopi basket making. Let children make a basket.

30. Have children learn the "Hopi Planting Chant."

Never plants just one seed
Always plant four --
The first for your enemy,
The second for the poor,

The third for the
prey upon the f
Take for yoursel
The fourth seed's

Filmstri
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Filmstrips: Selected frames of the Hopi at work from Pueblo Indians of the Southwest, McGraw-Hill and Southwest Indians - Hopi, Jam Handy.

Slides: Hopi Indians at Work.

Tunis, Indians, pp. 118, 119, 122, 123, 126.

Butterfield and Brown, Morning Star, pp. 49-61.

Film: Peaceful Ones, Modern Learning Aids.

Kennard, Little Hopi.

Filmstrip: Frames 22-27 of Southwest Indians - Hopi, Jam Handy.

Slides: Hopi woman making pottery.

Film: Villages in the Sky, Modern Learning Aids.

Clark, Little Indian Basket Maker. See appendix for instructions.

Slides: Hopi basket makers.

The third for the pests which
  prey upon the field.
Take for yourself
The fourth seed's yield.

Understands concept of irrigation.

G. Man changes the character of earth.

G. Although family functions vary from one society to another, from one group to another within the same society, and over time a number of functions are of importance in many families.

G. In all societies people are expected to behave in certain ways and to believe that certain things are good and certain things bad.

G. Ways of living in families are learned.

G. In all societies people are expected to behave in certain ways and to believe that certain things are good or bad.

G. Within the primary family group, parents and other relatives direct expectations organized into roles toward the child. These role expectations are taught by both positive and negative sanctions.

2. The lack of ad
necessary to s
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F. The Hopi family,
was concerned abo

1. Children in b
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2. The Hopi fami
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ative sanctions.

2. The lack of adequate rainfall makes it necessary to store water in tanks made of rock or clay for irrigation.

F. The Hopi family, like families in our society, was concerned about socializing children.

1. Children in both societies are taught the difference between good and bad behavior.

2. The Hopi family differed from families in our society in terms of who was responsible for punishing and rewarding children and in the sanctions used to teach children how to behave.

31. Read A Day With Honau, pp. 8-31. Tell children to listen for ideas on how Honau and his family get food. Record their responses.

James
A H

32. Read A Day in Oraibi, pp. 6-9. Have children listen for ideas on how Honau and his family get water. Add data to above chart.

James
A H
pp.

Read Morning Star, pp. 44-45. Follow same procedure as above.

Butte
Sta

33. Ask: Would it be easy for you to live and work in a Hopi family? Why or why not? How do you suppose a Hopi Indian child might like it if he had to suddenly change his ways and live as you do? Would he like it? What might he like about it? What might he dislike?

34. Show a picture of a small boy in the U.S. doing something which children would agree he shouldn't do. Ask: What do you think the father will do? Why do you think he will punish the little boy? Do you think the boy deserved to be punished?

Repeat the same procedure using a girl instead. In the discussion ask whether the punishment is any different because a little girl is involved this time.

onau, pp. 8-31. Tell children to on how Honau and his family get ir responses.	James, A Day With Honau, A Hopi Indian Boy.
ibi, pp. 6-9. Have children listen Honau and his family get water. chart.	James, A Day in Oraibi -- A Hopi Indian Village, pp. 6-9.
, pp. 44-45. Follow same procedure	Butterfield and Brown, Morning Star, pp. 44-45.
easy for you to live and work in a y or why not? How do you suppose a d might like it if he had to suddenly and live as you do? Would he like it? ke about it? What might he dislike?	
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rocedure using a girl instead. In sk whether the punishment is any e a little girl is involved this time.	

S. Gains information by listening.

G. Families differ as to the way they are organized to carry out their functions.

a. Hopi children w
other than thei
the mother's br

b. Punishment some
spankings or ot
Other types of
used.

c. Good behavior w
by mother or fa

3. Hopi children were
tain personal chara
try, cooperativenes
cheerfulness, polit
kindness, affection
and peacefulness or
taught to further t
They were taught to
into disputes, and

a. Hopi children were punished by someone other than their father -- usually the mother's brother.

b. Punishment sometimes took the form of spankings or other physical sanctions. Other types of punishment were also used.

c. Good behavior was usually rewarded by mother or father.

3. Hopi children were taught to value certain personal characteristics: industry, cooperativeness, thrift, honesty, cheerfulness, politeness, sympathy, kindness, affection for younger children, and peacefulness or mildness. They were taught to further the common good. They were taught to avoid anger, getting into disputes, and violence.

35. All children are "bad" sometimes, although they are usually "good." What is "good" or "bad" behavior? Do you suppose that some of you could act out examples of "good" and "bad" ways of behaving? Let teams of two children dramatize what they think is "good" or "bad" -- let rest of class try to guess what they are acting out, what punishments are likely to be. Make class booklet of pictures showing "Things We Do That Are Good" and "Things We Do That Are Bad." Save for use with other units.

36. Read Little Hopi, pp. 57-67. (Stop before the ending.) Ask: What do you think the Uncle will do? Why do you think he will punish the little boy? Do you think the boy deserved to be punished? Finish pp. 68 and 69.

Kennard, Little Hopi.

. Gains information by listening.

. APPRECIATES AND RESPECTS THE CULTURAL CONTRIBUTIONS OF OTHER PEOPLES.

4. Kachinas rewarded good behavior as well as bad (at request of mother, father, grandfather) with gifts of bows and arrows, dolls. The Kachinas were used as a threat to children.

. The kind and amount of conflict permitted in the family varies from one culture to another. In some cultures children are not permitted to fight one another and do not fight.

S. Gains information by listening.

5. Hopi children were taught appropriate roles.

37. Discuss with children again concepts of the Kiva, second naming and its importance, role of the Uncle as a disciplinarian. Then read sections from Little Turtle, Morning Star or The Indian and His Pueblo. Have children listen for ideas dealing with how a child becomes a "good" Hopi.

38. Show pictures of Kachina dance. Tell story of Kachina (Hopi children are told that if they are bad the Kachinas will eat them or carry them away.). Make Kachina masks of paper bags. Dramatize "good-reward and bad-whipping" behavior.

39. Discuss use of Hopi tug of war. Ask children if they can guess *why* this is happening. Explain that this is one way Hopi settle arguments. They do *not* resort to physical violence.

40. How do we learn what is "good" or "bad?" Who teaches us? Draw pictures of ways we learn how we are supposed to behave. (The phrase "ways we learn" is used so that children may feel free to refer to a number of sources -- perhaps ministers, teachers, etc., -- besides mother and father.)

41. Read "Chukka's Hawk." Chukka did not want to do "women's work." How did he know what was "women's work," "men's work?" Who do you think taught him this?

Draw pictures of "men's work" or "women's work" at your house. Categorize data under appropriate headings.

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H

again concepts of the Kiva, importance, role of the rian. Then read sections orning Star or The Indian children listen for ideas ild becomes a "good" Hopi.	Beatie, Little Turtle. (In Appendix) Butterfield and Brown, Morning Star. L. & R. Floethe, The Indian and His Pueblo. Study prints: The Hopi Indians.
ina dance. Tell story of n are told that if they are eat them or carry them masks of paper bags. d and bad-whipping" behavior.	Slides: Kachina Dancers. Rice, The Hopi. See directions for making masks in Appendix.
ug of war. Ask children this is happening. Explain Hopi settle arguments. They ical violence.	
is "good" or "bad?" Who tures of ways we learn how have. (The phrase "ways we t children may feel free of sources -- perhaps etc., -- besides mother and	Film: Peaceful Ones, Modern Learning Aids.
" Chukka did not want to do did he know what was 's work?" Who do you think	Whitmore, "Chukka's Hawk," Jack and Jill, February, 1964.
n's work" or "women's work" gorize data under appropriate	See background paper by Shirley Holt.

S. Categorizes data.

S. Tests hypotheses against data.

S. Generalizes from data.

42. Bring in a few pictures clipped from magazines illustrating things children do and things grown-ups do in our families. Use as basis for bulletin board. Ask children to bring in additional pictures to illustrate concept.

43. Read A Day With Poli. Ask: What sorts of things did Poli have to do to help her mother? Why did grandfather give Poli a present? Did Poli like it? How will this make her behave in the future? Do people sometimes give you things for being "good?"

James, A
Indian

44. Read The Hopi Indian Butterfly Dance. Ask: How did Poli and Tiyo learn what to do in the ceremony? Who taught them? Do things like this ever happen to you? Where?

James, Th
Dance.

45. Play the "Butterfly Dance" recording. How does the music make you feel? Do you think it was a sad or happy dance? (Perhaps you might want to let the children move a little to the music, imagining it is long, long ago and they are now part of the village of Oraibi.) Perhaps play some other Hopi songs.

Recording
and Six
Chanter

es clipped from magazines hildren do and things grown- s. Use as basis for bulletin to bring in additional e concept.	
Ask: What sorts of things o help her mother? Why did a present? Did Poli like ke her behave in the future? ive you things for being	James, A Day With Poli, A Hopi Indian Girl.
Butterfly Dance. Ask: How rn what to do in the cere- m? Do things like this Where?	James, The Hopi Indian Butterfly Dance.
ance" recording. How does eel? Do you think it was ? (Perhaps you might want ove a little to the music, long ago and they are now f Oraibi.) Perhaps play some	Recording: Hopi Kachina Songs and Six Other Songs by Hopi Chanters, Folkways records.

S. Generalizes from data.

S. Generalizes from data.

S. Gains information by studying pictures.

S. Has a sense of the passage of time. (Differentiates between past, present, and future.)

A. ACCEPTS CHANGE AS INEVITABLE, AS A MEANS OF ACHIEVING GOALS, BUT DOES NOT EQUATE CHANGE WITH PROGRESS.

III. Life among the Hopi h
in other ways has cha

A. The Hopi now usua
technique learned
Hopi houses now h
T.V., etc.

B. The Hopi used woo
metal hoes.

C. The Hopi seldom w
clothes at stores

data.

data.

by

e

etween
d

IN-
ANS OF
BUT
HANGE

III. Life among the Hopi has changed in some ways and in other ways has changed very little.

A. The Hopi now usually make adobe bricks, a technique learned from the Spanish. Some Hopi houses now have electricity, radio, T.V., etc.

B. The Hopi used wooden tools, but now use metal hoes.

C. The Hopi seldom weave today--they buy clothes at stores.

46.	View the Chelmsford Instructional Television program on Hopi music. Teach children "Little Prairie Dog" and "Rain Song."	Videota Chelm Telev
47.	Using symbols from background paper shown on chart, have children "write" and then tell a story of Hopi Indian life if they were there.	See App
48.	Try to get children to generalize about Hopi family life by asking them to think of "What can we say about Hopi families?" You will be looking for generalizations such as "Hopi children learn what is 'good' and 'bad' from older people in their families, Hopi children are punished if they misbehave," etc.	
49.	Discuss and illustrate the Hopi calendar. Note the way the seasons affect the activities of the people. Relate to our calendar. Do we change our work each season? Our play? More or less than the Hopi? Why?	See App
50.	Show pictures of the Hopi of today. Ask children to look for clues about how life may have changed from the old days.	Use sli 125: Rice,

tructional Television Teach children "Little Song."	Videotape: *Hopi Songs*, Chelmsford Instructional Television.
ground paper shown on rite" and then tell life if they were there.	See Appendix.
generalize about Hopi hem to think of "What amilies?" You will be ions such as "Hopi 'good' and 'bad' from amilies, Hopi children sbehave," etc.	
the Hopi calendar. Note ect the activities of the calendar. Do we change Our play? More or less	See Appendix.
pi of today. Ask children how life may have changed	Use slides or: *National Geographic*, 125: 196-211, Feb., 1964. Rice, *Hopi*, pp. 10-11.

G. Families in the same country differ from one period to another.	D. Hopi children go to school today much as other children do.
S. Gains information by listening.	E. Family life has also changed.
G. Although the culture (way of life) is always changing, certain parts or elements may persist over long periods of time.	F. Some things have remained much the same.
S. Tests hypotheses against data.	
S. Generalizes from data.	

51. Show film Indian Boy of the Southwest. Ask children to look for examples of how Hopi life has changed.

Film:
west,
Cali

52. Read The Indian and His Pueblo. Ask children to listen for all of the examples they can of changes that have taken place in Hopi life. Also read Little Flower Remembers.

Floethe
Puebl

Scholl,

53. Summarize changes on chart entitled "The Hopi Change Their Way of Living."

54. Re-read The Indian and His Pueblo. Look this time for examples of the "old ways" that are still practiced by modern Hopis. Record on chart entitled, "The Hopi Keep Some of the Old Ways of Living." Display side by side.

Floethe
Puebl

55. If time permits, class may do murals or dioramas depicting the ideas expressed in #53 and #54 above.

56. Refer to chart or audiotape recording made at beginning of unit entitled "This is What We Think Now." Look for points of agreement, errors, etc. Make appropriate changes, label new chart "What We Have Learned About the Hopi." Try to sum up as many key ideas as possible, drawing them from other charts, etc., completed during unit.

oy of the Southwest. Ask chil-
xamples of how Hopi life has

d His Pueblo. Ask children to
the examples they can of
taken place in Hopi life. Also
Remembers.

on chart entitled "The Hopi
f Living."

n and His Pueblo. Look this time
e "old ways" that are still
rn Hopis. Record on chart
i Keep Some of the Old Ways of
side by side.

class may do murals or dioramas
as expressed in #53 and #54 above.

audiotape recording made at
entitled "This is What We Think
oints of agreement, errors, etc.
changes, label new chart "What
bout the Hopi." Try to sum up
as possible, drawing them from
., completed during unit.

Film: *Indian Boy of the Southwest*, Film Associates of California.

Floethe, *The Indian and His Pueblo*.

Scholl, *Little Flower Remembers*.

Floethe, *The Indian and His Pueblo*.

G. Each society has a somewhat different way of living in families.

G. Although family functions vary from one society to another, from one group to another within the same society, and over time, a number of functions are of importance in many families.

A. APPRECIATES AND RESPECTS THE CULTURAL CONTRIBUTIONS OF OTHER PEOPLES.

Have children summarize differences and similarities between Hopi family of long ago and their own families. Also have children note ways they learned about Hopi then and now. Look for "many books, pictures, stories, etc." All charts recording various kinds of data should be kept as comparitive reference materials for use in future units.

57. Conduct some of the following evaluative activities.

A. Site Concepts

1. Show pictures of various geographic regions. Have ch
   area that Hopi might live in.
2. Show pictures of various geographic features. Have c
   plateau, canyon, and spring.
3. Present a list of words that describe a desert region
   animals that live on the desert as well as words or p
   other geographic features and areas. Ask children to
   or phrases applicable to the site of the Hopi reserva

B. Social Organization Concepts

Present a series of stick figure drawings of people d
as weaving, cooking, disciplining children, raising c
to identify family member who assumes that role in th
father, uncle, child, etc.

C. Culture Concepts

1. Conduct a matching exercise of Hopi ceremonies and tr
   accepted functions. This might be done through a lis
   cards with which the children are asked to match a pi
   identification with the function or reason for the ce
2. Present a list of goods such as pottery, baskets, clo
   that the Hopi might trade or trade for. Have the chi
   goods that the Hopi would trade and TF next to the go
   trade for.
3. Present a series of numbered, brief paragraphs relati
   Hopi might encounter such as building a home, raising
   making pottery, and the like. Ask children to sort t
   variety of criteria such as:
   a. List the numbers of the paragraphs that tell abou
      of the boys and girls that you know do too.
   b. List the numbers of the paragraphs that tell some
      using materials that he finds nearby.
   c. List the numbers of the paragraphs that tell some
      the Hopi is doing something.

e following evaluative activities.

res of various geographic regions. Have children identify desert
Hopi might live in.
res of various geographic features. Have children identify mesa,
anyon, and spring.
list of words that describe a desert region or name plants and
at live on the desert as well as words or phrases that relate to
raphic features and areas. Ask children to select these words
applicable to the site of the Hopi reservation.

ation Concepts

series of stick figure drawings of people doing various tasks such
, cooking, disciplining children, raising corn, etc. Ask children
y family member who assumes that role in the Hopi family: mother,
cle, child, etc.

ts

matching exercise of Hopi ceremonies and traditions with their
unctions. This might be done through a listing or through sort
which the children are asked to match a picture that includes
tion with the function or reason for the ceremony or tradition.
list of goods such as pottery, baskets, clothes, canned foods, etc.
opi might trade or trade for. Have the children write T before the
the Hopi would trade and TF next to the goods that the Hopi would

series of numbered, brief paragraphs relating to experiences the
encounter such as building a home, raising corn, going to school,
tery, and the like. Ask children to sort these experiences by a
criteria such as:
he numbers of the paragraphs that tell about some things that most
boys and girls that you know do too.
he numbers of the paragraphs that tell something the Hopi does
materials that he finds nearby.
he numbers of the paragraphs that tell something about a "new" way
pi is doing something.

INSTRUCTIONAL MEDIA

BOOKS

Butterfield, Marguerite and Dorothy Lothrop Brown, Morning Star. Chicago, Lyons and Carnahan, 1963.

Clark, Ann Nolan, The Little Indian Basket Maker. Chicago, Children's Press, 1957.

Floethe, Louise and Richard, The Indian and His Pueblo, New York, Scribner, 1960.

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James, Harry C., A Day in Oraibi -- A Hopi Indian Village. Chicago, Children's Press.

James, Harry C., A Day With Honau, Chicago, Children's Press.

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Kennard, Edward A., Little Hopi. Lawrence, Kansas, Publications Service, Haskell Institute, 1948.

Lawson, Robert, They Were Strong and Good. New York: Viking Press, 1940.

Rice, Marion J., The Hopi (Publication #28 of Anthropology Curriculum Project), University of Georgia, Athens, Georgia, 1966.

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New York, Harper

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York, Caxton, 19

O'Kane, Walter C.,
of a Desert Peop
University of Ok

FILMS

Indian Boy of the
ciates of Califo

Peaceful Ones, Mo

Villages in the S
Aids.

FILMSTRIPS

Pueblo Indians of
Hill.

INSTRUCTIONAL MEDIA

Dorothy Lothrop
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, The Indian and
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Children's

Honau, Chicago,

Poli. Chicago,

Indian Butterfly
's Press.

Hopi. Lawrence,
vice, Haskell

Strong and Good.
1940.

(Publication #28
um Project),
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Stirling, Matthew W., Indians of the Americas. Washington, D.C., National Geographic Society, 1955.

Tunis, Edwin, Indians, Cleveland, World, 1959.

Zolotow, Charlotte, The Sky Was Blue. New York, Harper and Row, 1963.

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James, Harry C., The Hopi Indians, New York, Caxton, 1956.

O'Kane, Walter C., The Hopi: Portrait of a Desert People, Norman, Oklahoma, University of Oklahoma Press, 1953.

FILMS

Indian Boy of the Southwest, Film Associates of California.

Peaceful Ones, Modern Learning Aids.

Villages in the Sky, Modern Learning Aids.

FILMSTRIPS

Pueblo Indians of the Southwest, McGraw Hill.

Southwest Indians (Hopi), Jam Handy.

RECORDS

Hopi Kachina Songs and Other Hopi Chants, Folkways/Scholastic Records.

Rhythms Today, Silver Burdett Records.

SLIDES - Hopi Indian Family Slides

1. Margaret, four year old Hopi girl
2. Indian woman
3. Kewaivema, seventy-five year old Hopi man
4. Coyama, man in Indian band
5. Nuvanisa, middle-aged man
6. Baby on rabbit-fur blanket
7. Hopi infant on cradle board
8. Hopi child with brother
9. Hopi infant on cradle board
10. Grandmother with grandchild
11. Woman making piki at open hearth
12. Woman peeling sheets of piki
13. Hopi basket-maker
14. Woman weaving basket
15. Woman painting pottery
16. Woman firing pottery
17. Woman taking pottery from fire
18. Man weaving rug
19. Interior of Pueblo--Men weaving rug
20. Hopi Indian reservation school classroom
21. Hopi priest making doll
22. Kachina dancer
23. Clown Kachina showing how rain falls and corn grows
24. Kachina dancer eating watermelon
25. Kachina eagle doll
26. Hopi dancers doing snake dance
27. Hopi rain dance
28. Hopi dancers carrying gifts

STUDY PRINTS

The Earth: Hom
Burdett.

The Hopi Indian
Affairs and t

Map Symbols and
A. J. Nystrom

VIDEOTAPES

Hopi Songs, Che

(Hopi), Jam Handy.

and Other Hopi Chants,
tic Records.

ver Burdett Records.

an Family Slides

year old Hopi girl

enty-five year old Hopi

Indian band
le-aged man
-fur blanket
cradle board
h brother
cradle board
th grandchild
iki at open hearth
sheets of piki
ker
basket
pottery
ottery
ottery from fire
g
eblo--Men weaving rug
servation school classroom
king doll
r
showing how rain falls
s
eating watermelon
doll
doing snake dance
e
arrying gifts

STUDY PRINTS

The Earth: Home of People, Silver Burdett.

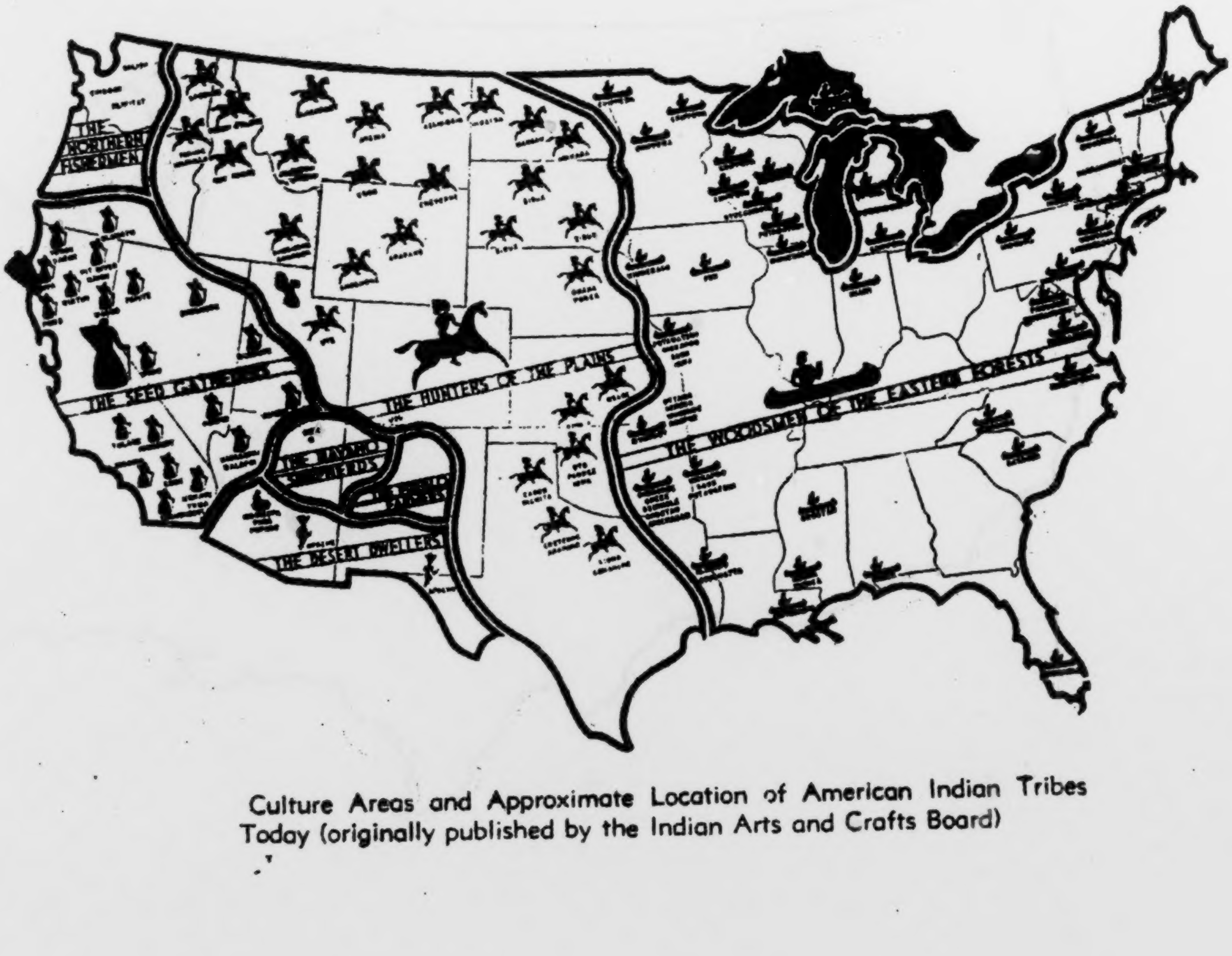
The Hopi Indians, Bureau of Indian Affairs and the Smithsonian Institute.

Map Symbols and Geographic Terms Charts, A. J. Nystrom Company.

VIDEOTAPES

Hopi Songs, Chelmsford ETV.

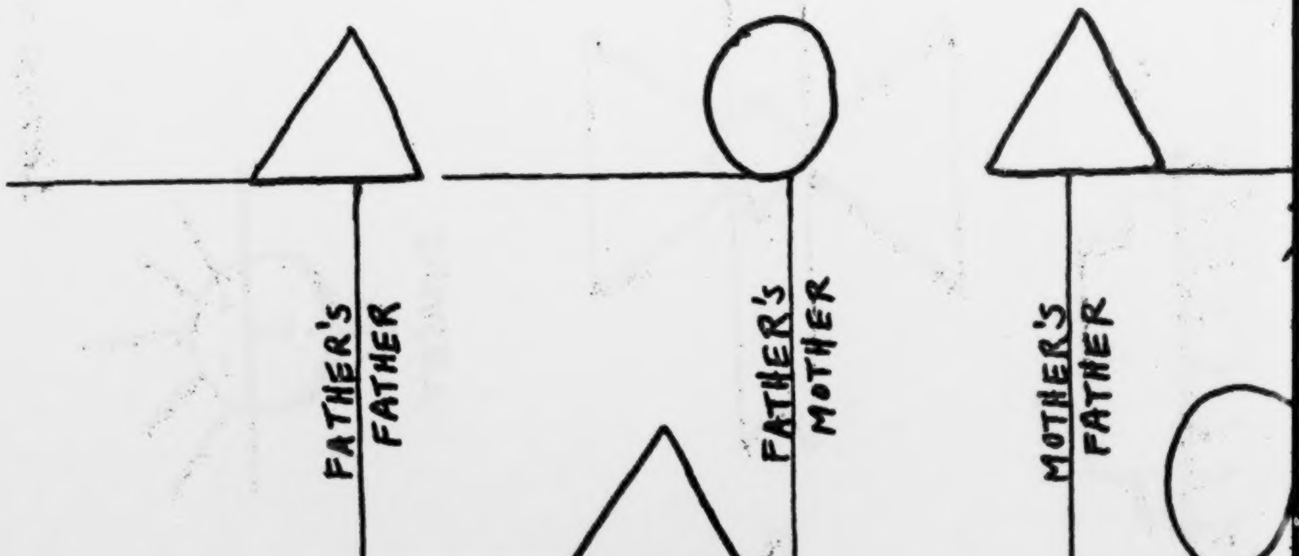
APPENDIX


THE NORTHERN FISHERMEN
THE SEED GATHERERS
THE HUNTERS OF THE PLAINS
THE WOODSMEN OF THE EASTERN FORESTS
THE NAVAHO SHEPHERDS
THE DESERT DWELLERS

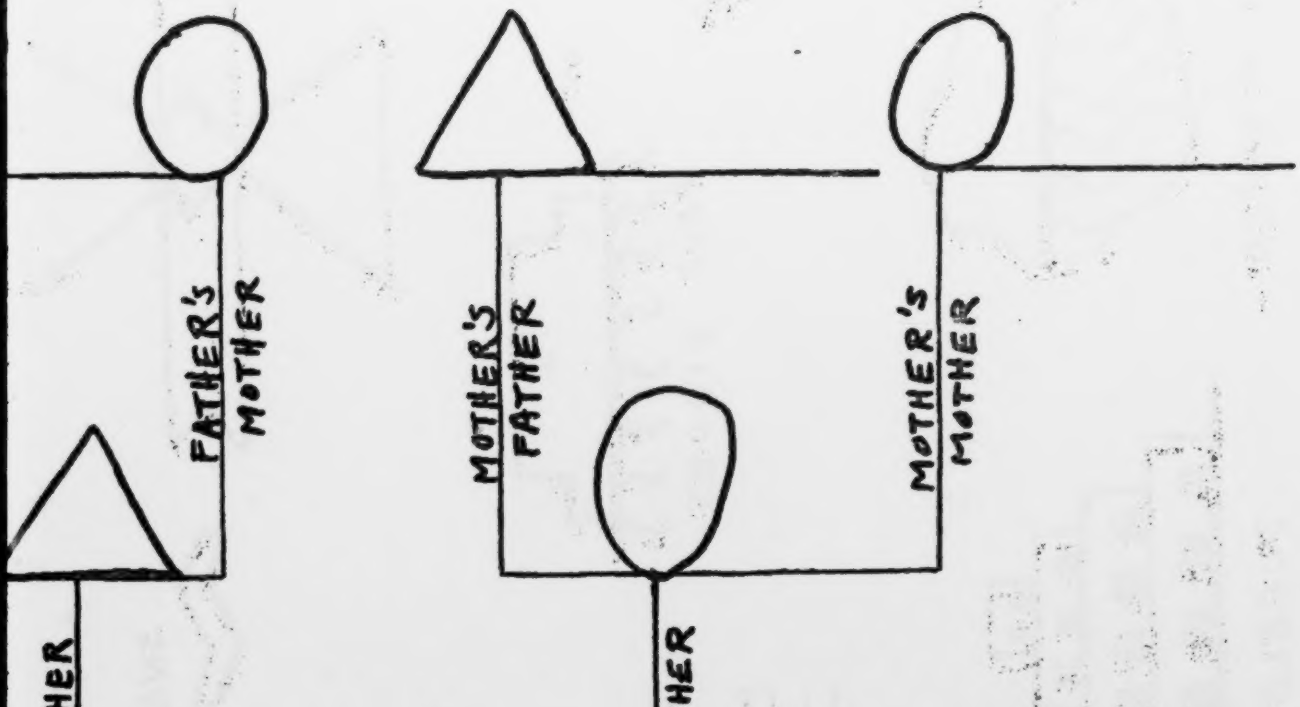
Culture Areas and Approximate Location of American Indian Tribes Today (originally published by the Indian Arts and Crafts Board)

NAME ______________________________

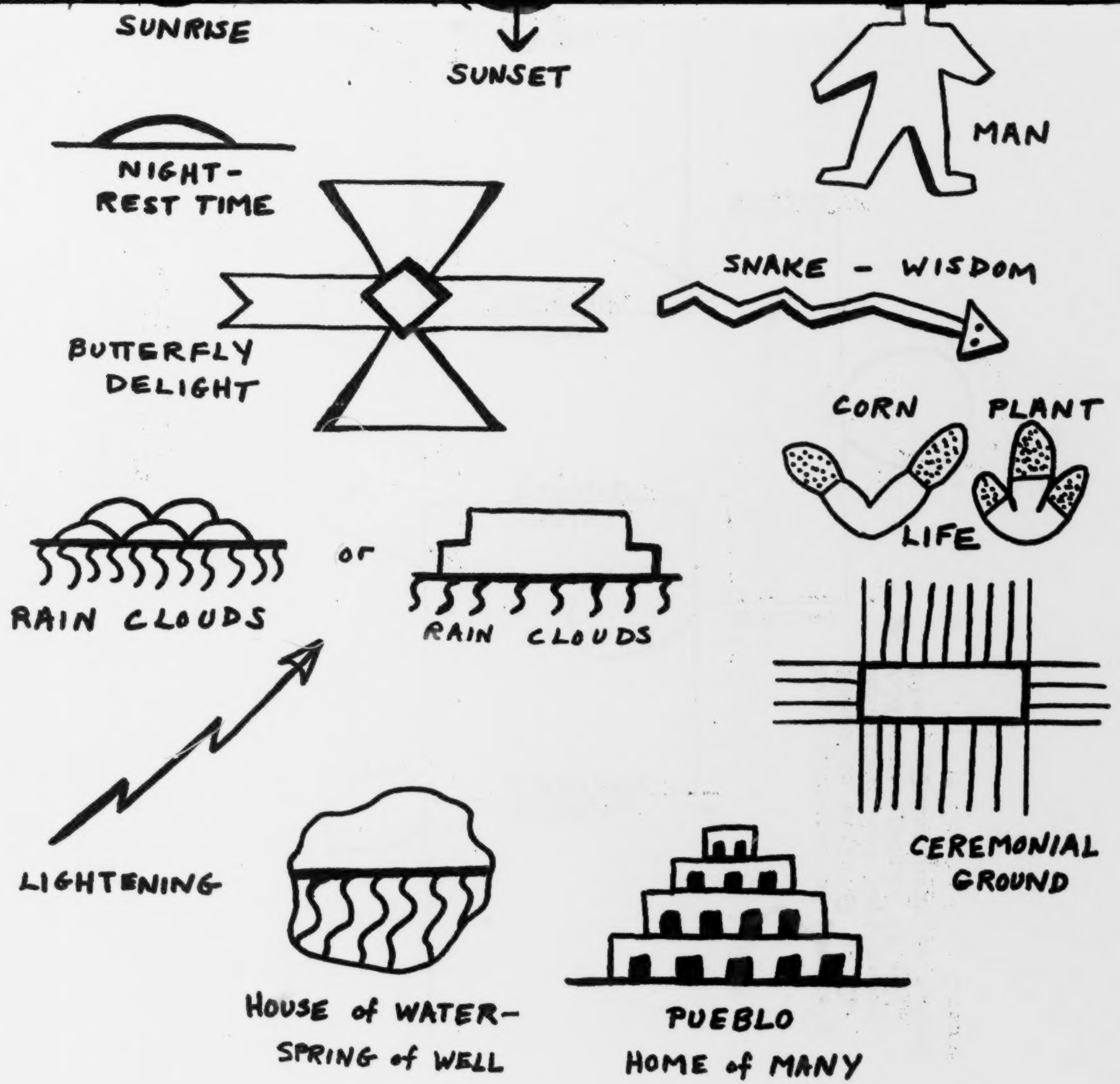
SOCIAL STUDIES
FAMILY STRUCTURE


FATHER'S FATHER
FATHER'S MOTHER
MOTHER'S FATHER
FATHER
MOTHER
ME

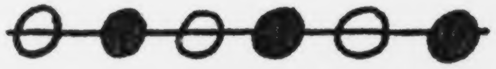
SOCIAL STUDIES
FAMILY STRUCTURE


FATHER'S MOTHER
MOTHER'S FATHER
MOTHER'S MOTHER
FATHER
MOTHER
ME

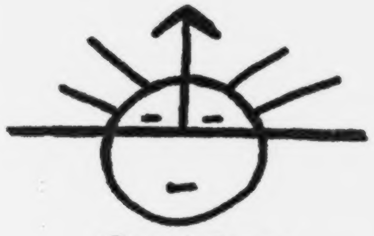
Draw pictures of people's faces in small O or △ . Add first and last names. Add other people if you wish. Bring back to school


SUNRISE
SUNSET
MAN
NIGHT-
REST TIME
BUTTERFLY
DELIGHT
SNAKE - WISDOM
CORN
PLANT
LIFE
RAIN CLOUDS
or
RAIN CLOUDS
CEREMONIAL
GROUND
LIGHTENING
HOUSE of WATER-
SPRING of WELL
PUEBLO
HOME of MANY

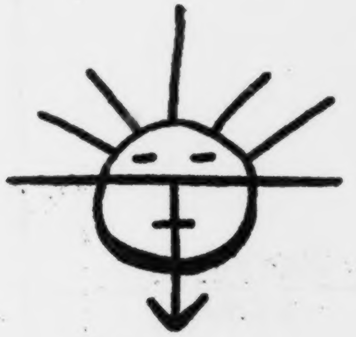
HOPI SYMBOLS



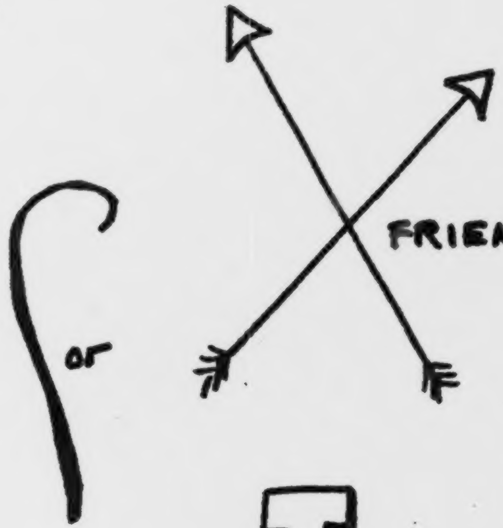
TIME - DAY AND NIGHT



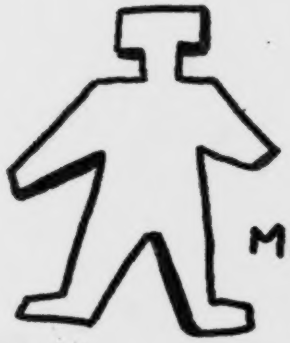
SUNRISE



SUNSET

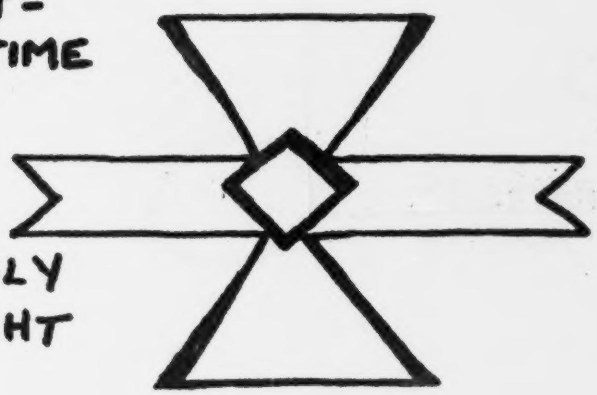


FRIENDSHIP

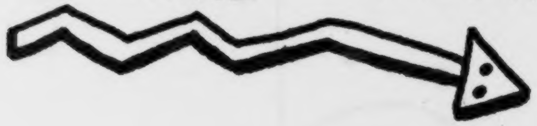


MAN

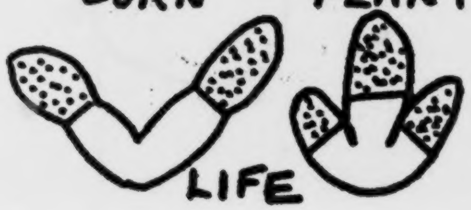
NIGHT-
REST TIME



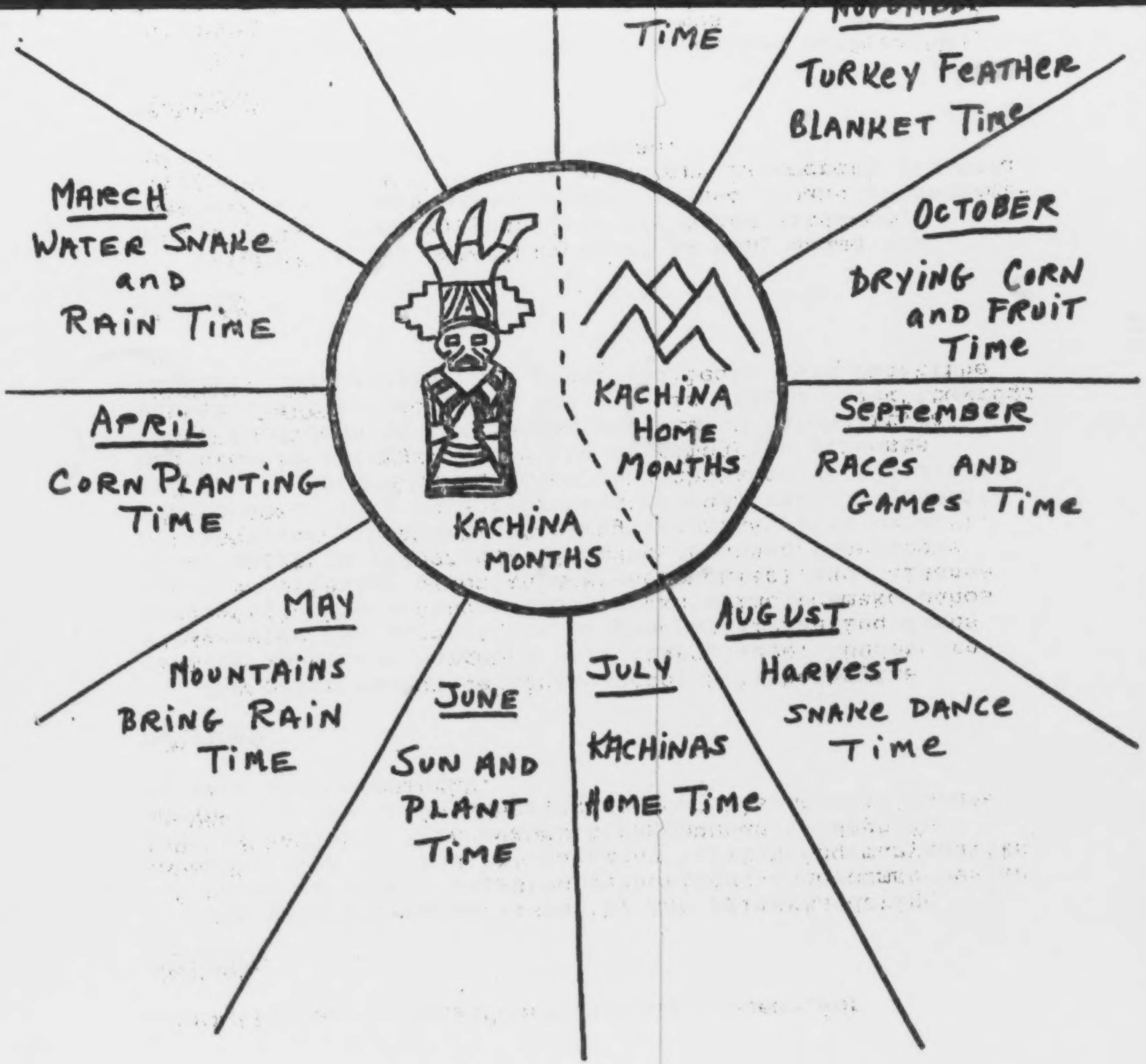
BUTTERFLY
DELIGHT



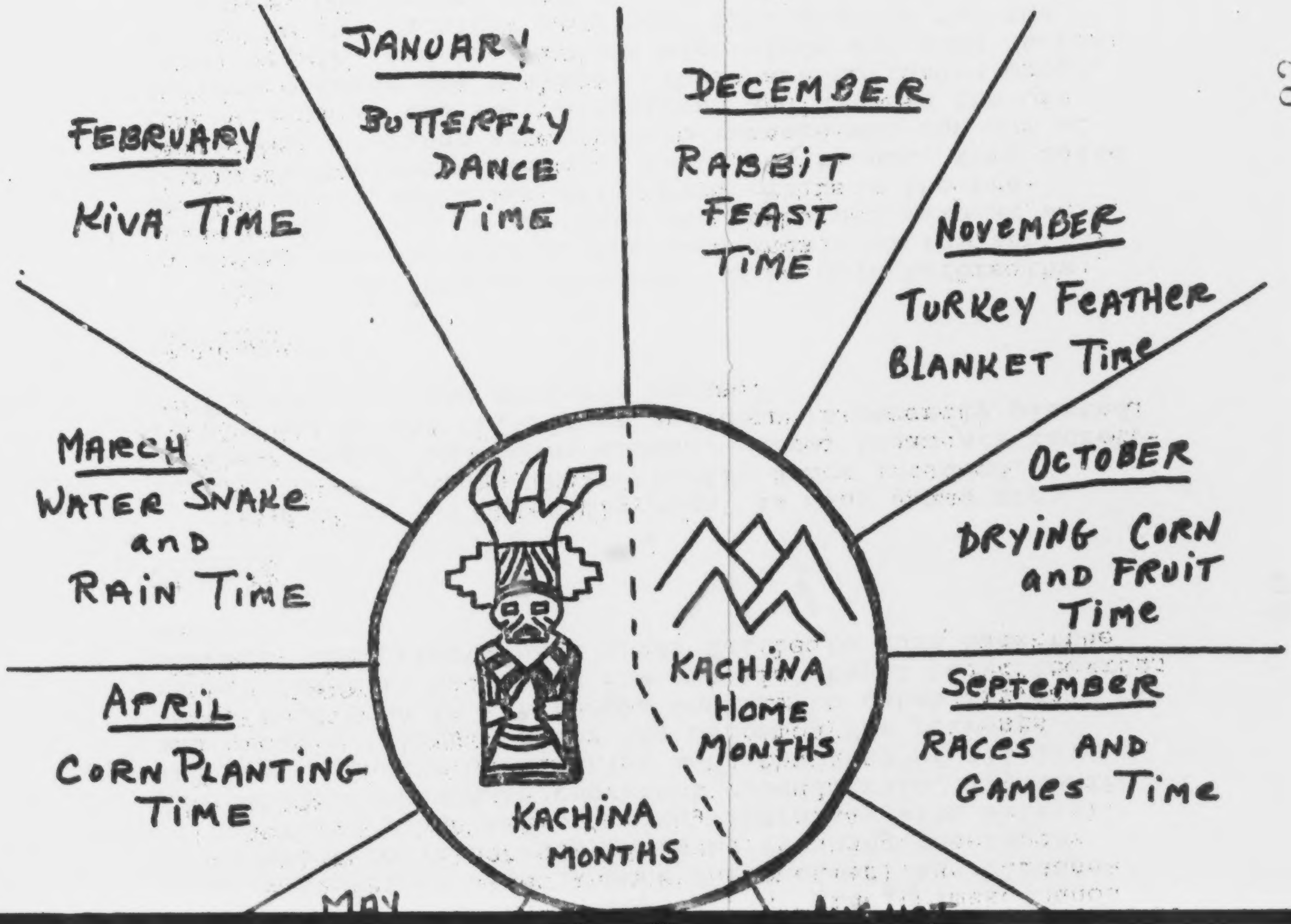
SNAKE - WISDOM



CORN PLANT
LIFE


TIME
TURKEY FEATHER BLANKET TIME
MARCH
WATER SNAKE and RAIN TIME
OCTOBER
DRYING CORN and FRUIT TIME
KACHINA HOME MONTHS
KACHINA MONTHS
APRIL
CORN PLANTING TIME
SEPTEMBER
RACES AND GAMES TIME
MAY
MOUNTAINS BRING RAIN TIME
AUGUST
HARVEST SNAKE DANCE TIME
JUNE
SUN AND PLANT TIME
JULY
KACHINAS HOME TIME

The desert sun is very important to Hopi people. When days grew longer or shorter each year, Hopi people watched the sun and changed the things they did.


JANUARY
BUTTERFLY DANCE TIME
DECEMBER
RABBIT FEAST TIME
FEBRUARY
KIVA TIME
NOVEMBER
TURKEY FEATHER BLANKET TIME
MARCH
WATER SNAKE and RAIN TIME
OCTOBER
DRYING CORN and FRUIT TIME
APRIL
CORN PLANTING TIME
SEPTEMBER
RACES AND GAMES TIME
KACHINA MONTHS
KACHINA HOME MONTHS
MAY

Hopi Calendar -- based on religious ceremonies

November

The year's program is set by the priests during the December winter solstice gatherings, and commences in November with the Adults' Ceremony initiating many adults into societies. This event is announced 16 days in advance by the Crier who stands atop his maternal house to make announcements.

December

The crier announces in advance that the Soyala (winter solstice) ceremony will take place. Before the 9 day ceremony, the priests of the participating clans consecrate objects to be used, spin twine to make bahos (prayer offerings used in most ceremonies), and cleanse their heads in Yucca suds (made by crushing the roots of the Yucca plant and stirring vigorously with water). The bahos in this case represent clouds, rain, lightening, and are to insure germination and abundance of all living and growing things. After the ceremony the priests throw food down to the people who try to catch it, a rabbit feast is held, and the sun is "prayed back" towards summer. The priests have never failed to turn back the sun!

January

This is called the "play moon" as many games are held. Girls' dances, the Butterfly dance included, Kachina dances, and games abound. Also, beans are secretly planted in the Chief Kiva and corn is secretly planted in the Kachina Clan Mother's house.

February

This is the Powamu ceremony. Nine days before the nine-day ceremony begins, the sand mosaic of the sun is made on the floor of the kiva and bahos are made as well as food balls and other offerings. This is the preliminary Powalawu ceremony. Next, for Powamu, food balls and other offerings are given to runners who run out of the village in the four directions and deposit the offerings outside the village. These are to insure crops, rain, growth, and to ward-off high winds and sand storms. Meanwhile the Kachinas have been making gifts for the children, but before they are distributed, the initiation sand mosaic replaces the others, and the Marau kiva (women's kiva) is the place where the Ho Kachinas initiate children and flog them. (Notice the four "crook" figures in the mosaic -- they are coming up through the "sipapu" the place, a small opening, that represents the emergence from the earth of the first Hopi people at the bottom of the Grand Canyon.) After the flogging of the children, the Ho Kachinas are also flogged, and the children may learn all the secrets of the Kachina cult. The Hopi say that long ago an initiate told the secrets of the Kachina cult, hence the flogging was begun to warn everyone. On the morning of the 9th day the Kachinas run about the village giving the children small presents with small bunches of the January-planted bean plants tied to them. Later more of the beans will be cooked as part of a feast.

March

Anyone who wishes it may request a Water Serpent celebration. This is often connected with healing Corn stalks are propped up, dances held, and the corn knocked down. The serpents (in their wisdom) are asked to intercede with the clouds in behalf of the corn.

April and May

April 15 begins the regulated series of plantings of cornfields, bean and melon patches which continues (according to the location of the fields), until June 16. During the planting season there are Kachina dances and races. During this time if the Kachinas are called to whip many youths, it is said that they will then have to compensate with producing abundant rain. In case of a drought, the clan chiefs make a pilgrimage to the mountains.

June

Planting and Kachina activity continues, and at the time of the Summer solstice, the priests pray the sun back again to insure the four seasons once again.

July

The village Crier announces 16 days in advance that it is time to hold the Home-going of Niman ceremony. The kiva impersonators of Kachinas who are to dance have been practicing their songs for more than two months. The Kachinas dance all day and, as they start home to the mountains, everyone knows that the Kachinas are "taking away everything bad and will not return to the village until December.

August, September and October

On alternate years the Snake and Antelope ceremony or the Flute ceremony will be held. If it is the year for the Flute ceremony, it may be held later in the Fall with the other two Women's societies. During the Flute, Marau and Oagol ceremonies, women dance, sometimes Fathers dance, children often take part, and there is much jesting and joking of clowns. The clowns mimic and imitate many serious ceremonies but everyone finds them amusing. The ceremonies, like most others, are for rain and fertility of the corn and other crops.

The Sanke-Antelope ceremony is held at a date that depends upon the condition of the crops. It is hastened if there is a drought, but is not held too early in August as this would mean an early freeze. Both Snake and Antelope groups make bahos and prayer offerings to end the late summer drought and secure rain, the offerings are placed in the four directions outside the village. Snakes are gathered each day as they are not always plentiful. They are brought in to the village in snake bags and placed under an inverted jar. On the eighth day there is a special race, and there is also a cornstalk contest. On the ninth day the snakes are ritually cleansed twice in Yuccas suds. Oraibi dancers hold the snakes in their mouths just in back of the head, moving the body back and forth with their hands. (They treat the snakes as brothers, snakes having come from the holes in the earth as the first Hopi were believed to have done, handle them with confidence, and if a snake coils to strike, he is brushed-at with a feathery snake whip -- not whipped -- until he uncoils.) After the dance, the snakes are sprinkled with sacred corn meal, and runners carry them by hand-fulls out in the four directions to the desert to be released.

Harvesting activities, feasts, and preparations for winter occupy the Fall time. Many foods are dried, and this is the time to make the turkey-feather blankets that the Hopi prize for their warmth.

NOTES ON CRAFTS PROJECTS

Adobe House

Use a small box (shoe box) if building a pueblo or a large box if only making one as a class project. Place small branches on top of box in a criss cross fashion. Cover sides and top with a thin coating of plaster of paris mixed to a spreading consistency. If an old type house is desired, cut out a T-shaped door before covering. If a modern house put in a regular door and windows.

Kachina Dolls

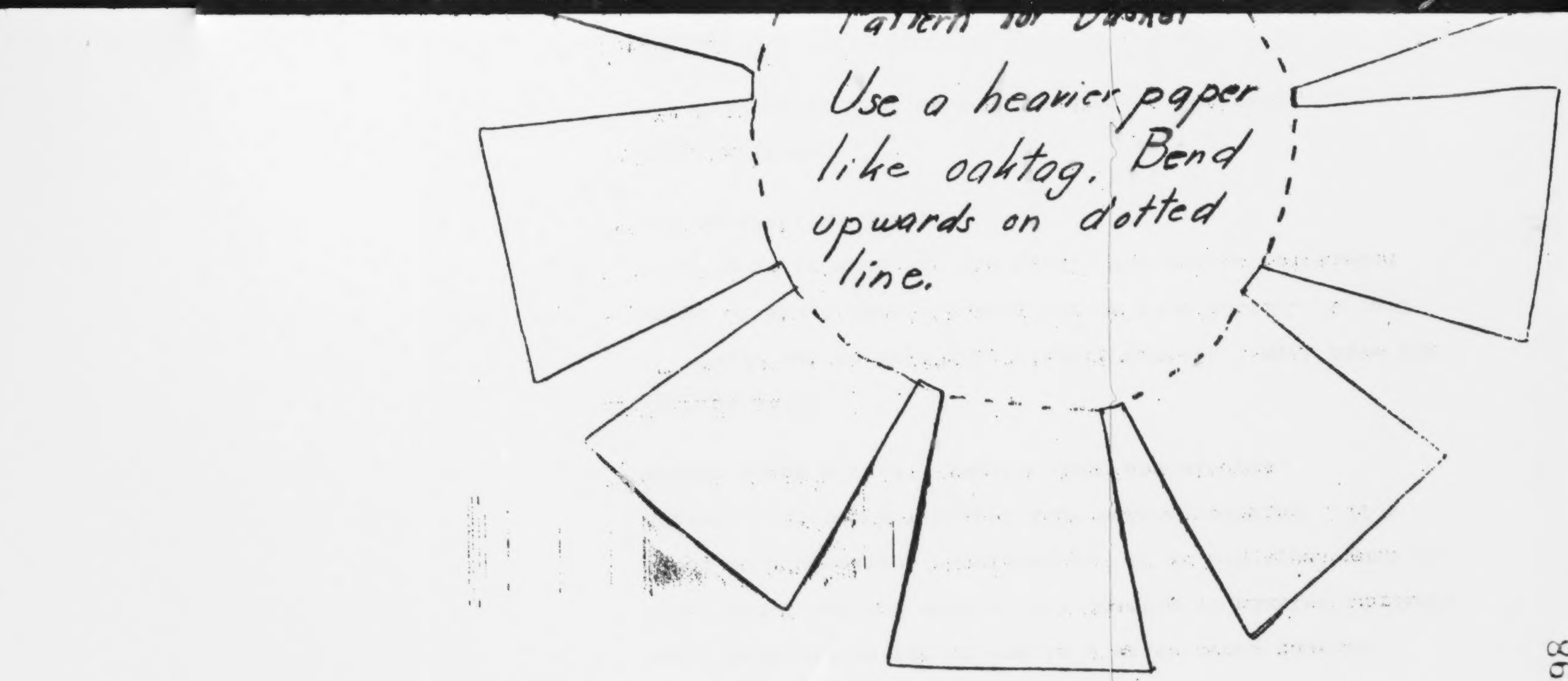
These may be made from plastic bottles. Must have the shape of those like a liquid Lux or Dove bottle. A cardboard mask is made for the head. The bottle is painted and decorations added.

Kachina Masks

Make masks from large paper bags. Decorate.

Pottery

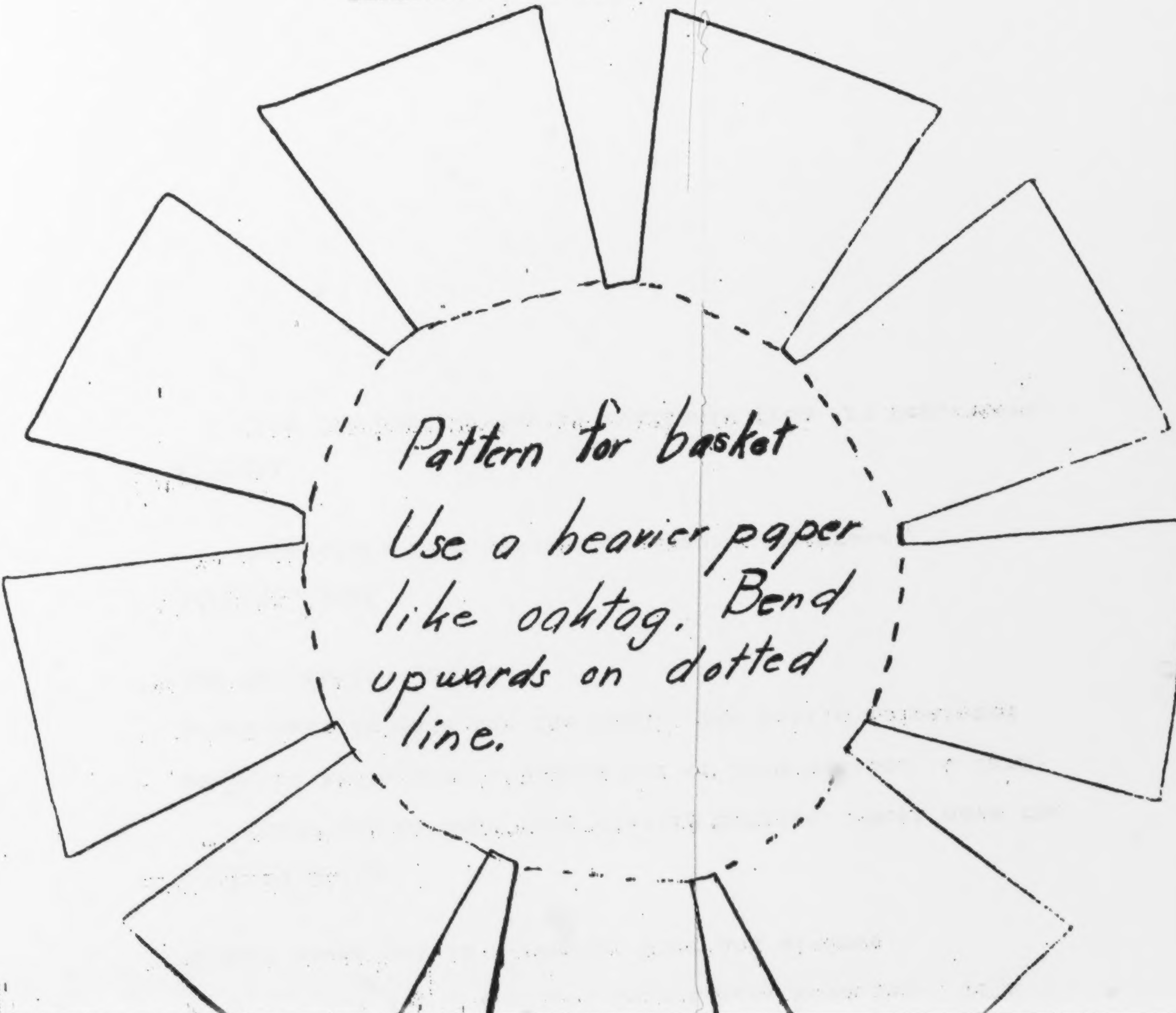
Clay for pottery may be available from Art Department.



Use a heavier paper like oaktag. Bend upwards on dotted line.

Cut crepe paper into 1/2" strips. Twist the strips into a rope-like line. After a strip is twisted start weaving -- in and out around the bottom and continue upwards as strips fill in the side of the basket. Staple the first strip to make an easier start for children.

DIRECTIONS FOR WEAVING A BASKET



Pattern for basket

Use a heavier paper like oaktag. Bend upwards on dotted line.

LITTLE TURTLE*

by Bernadine Beatie

Little Turtle's heart was heavy. He sat on the flat roof of his home and stared at the cluster of adobe houses making up the village of his people. Strings of fat peppers, used in Hopi Indian cooking, hung over the brown walls and shone red in the sunlight.

From the house behind Little Turtle came the soft crooning of the mother of his grandmother.

"Ay--ay!" murmured Little Turtle. He tried hard to drive the bad thoughts from his mind. He was thinking of the stern Matoola who was chosen to be his godfather. A good Hopi did not think ill of any man. More than anything, Little Turtle wanted to be a good Hopi.

Little Turtle was only ten, but he had listened to his elders in the kivas, the ceremonial chambers, and remembered his lessons. He had been taught to card and spin wool. He had learned the rituals and all the chants of his people. Most important, he had learned that, to be a good Hopi, he must think good thoughts and always wish well for all men.

"Ay--ay!" he groaned again. It was so hard to think well of Matoola. Matoola had been very angry last night when Little Turtle had arrived late at the kiva.

"You are well-named," Matoola had said, sternly. Perhaps you do not deserve a new name. I have seen your friends, Swift Arrow and Black Hawk, help with your work while you tell them stories. Perhaps we should call you 'Slow Turtle' at your second naming."

Little Turtle hung his head. He wanted to tell Matoola that he was late because he had been grinding corn for the mother of his grandmother, but he feared Matoola would not believe him. It was true that he often bribed his friends to do his work while he told stories. Some day he hoped to put all his stories in a big book like the ones at the government school.

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"You are a dreamer and a teller of tales!" Matoola said. "That does not get the corn planted or the fruit harvested. From now on, you must do your own work!" Ah, Matoola was a hard man to please.

It would not be long until Little Turtle's second naming. As with all the children of the Hopis, Little Turtle had been presented to the sun and given his first name soon after his birth. But it would be Matoola who would give him his second name.

Little Turtle sighed. He would die of shame if Matoola did not give him a proud and good name. From now on, he must accomplish all the tasks assigned to him. If the Kachina Society, their religious group, decreed a punishment for him, the same punishment would be dealt to Matoola.

Just then the mother of Little Turtle's grandmother hobbled out of her house. "Greetings, Little Turtle," she said.

"Greetings, Old One," Little Turtle smiled, forgetting his unhappiness. He loved the Old One. She was so gentle and wise and a fine teller of tales.

"Will you see that no one enters my home while I visit with your mother?" the old woman asked. "If anyone saw I had not yet ground my corn, it would bring me shame!"

"Yes, Old One," Little Turtle's eyes twinkled. "I am sure, though, that you are dreaming. Surely you ground your meal while the sun was still high."

"Perhaps I did. I am old and forgetful." The Old One chuckled and laid her hand on Little Turtle's black hair, which was cut just below his ears.

Little Turtle scampered across the roof to the Old One's neat little home. He grinned when he saw the corn spread out, waiting to be ground. The coarse, medium and fine metates (flat grinding stones) lay beside the corn. He took the coarse metate and started working industriously.

Just as Little Turtle finished the last grinding with the fine metate a shadow fell across the doorway. There stood Matoola, looking thoughtfully at him.

"So this is why you were late to the kiva!" Matoola exclaimed. "You do a woman's work instead of your own."

Little Turtle wanted to explain that this was a game he played with the old woman. It saved her the shame of asking for help now that her arms were too weak to grind her corn. But Matoola would not understand; he did not believe in games.

"Take care, Little Turtle, to fill your baskets tomorrow at the time of the apricot gathering," Matoola growled. "I will know if your friends do your work for you."

Just then the Old One brushed past Matoola. "Ah," she chuckled when she saw the ground corn. "You were right, Little Turtle. I did grind my corn -- I had forgotten."

She turned to Matoola, but he had gone. " A man of little laughter, that Matoola, but he is a good man and a fair one," she added.

Little Turtle nodded sadly. Again he had displeased Matoola. He would probably have to go through life saddled with the name "Slow Turtle."

The next morning Little Turtle was up before daylight. He hung large baskets on his father's burrow and called to his friends, Swift Arrow and Black Hawk.

"He is early so that Matoola will not call him a slow turtle." Swift Arrow's black eyes danced.

Little Turtle laughed. He was happy today. He would fill his baskets so very quickly that even Matoola would be pleased.

On their way to the orchards, they passed several other Hopi villages. At the last village, a frightened woman called to them.

"What is wrong?" Little Turtle asked.

"My small girl-child is lost in the desert. Our men are far away, tending their crops. I fear for my child's safety!" the young mother sobbed. This Hopi mother was one of his own kinsmen. Little Turtle knew he must remain to help her.

" I will search for the girl-child," Little Turtle spoke gravely.

Swift Arrow and Black Hawk who were of another Indian clan, understood and nodded agreement. "We will fill your baskets for you from your father's trees," Swift Arrow said. "We will try to spare you Matoola's anger!"

Little Turtle shook his head. "Matoola would know. He has the eyes of an eagle. I must help find the child, then I will meet you at the orchards."

After Little Turtle tied his burrow to a tree, he followed the mother to her home. There he studied the dust until he found prints of small bare feet. He followed them far out on the flat rocky surface of the mesa. The sun was high and hot.

Fear closed about the heart of Little Turtle. Without water, the small child could not long survive the heat of the desert. He squatted until he was no taller than a child of three. In the distance, he saw what looked like a shimmering city, gleaming white against the cloudless blue sky.

Little Turtle knew it was only a mirage, but he thought the child might have followed it. He sped forward. Ahead of him, he saw three large black birds circling above a giant cactus plant. He ran toward it. A small girl-child sat in the shade of the cactus, cooing at the great birds as they wheeled overhead.

"Ah, small one." Little Turtle sank to his knees beside the child. "You have frightened your mother. Come, we will go home."

"I'm thirsty," the child sighed.

Little Turtle gave her little sips of water from his jug. Looking into her laughing face, he could not be angry at her for making him late to the apricot gathering.

Back at the Hopi village, the child's mother ran rejoicing to meet them. "You are wise and strong. The people of your village shall know you are already a man," his kinswoman exclaimed. "Come, I have prepared food for you."

Little Turtle longed to be on his way, but he knew he would hurt the mother if he refused the food. So he sat in the shade and ate chukuviki, small pointed leaves steamed in corn husks. They were good, and he was very hungry.

"Ha!" a loud voice thundered. "You tarry to feast, while your friends work!" Little Turtle jumped to his feet and looked into the angry eyes of Matoola.

"I go now," answered Little Turtle. Gravely, he thanked his kinswoman. He felt Matoola watching him as he took the road to the orchard.

Little Turtle met his friends on their way home, their baskets filled with fruit. He stopped only long enough to tell them he had found the child. There was an ache in Little Turtle's heart as he picked the fruit, for his thoughts of Matoola were not kind thoughts.

It was almost dark when Little Turtle finally started home. A tall figure was waiting for him on the road. It was Matoola. Little Turtle longed to slink back into the orchard and wait until Matoola was gone. He could not, for that would be an act of fear.

"Ah, you have selected fine fruit, Little Turtle," Matoola said in his strange soft voice.

"Yes, Matoola, the fruit is firm and sweet this year," Little Turtle answered, trying to keep his voice from trembling.

"It is good to have such a fine harvest," Matoola said, "but there is one thing better. Having a good heart is better. Sometimes, Little Turtle, I forget that. I grow old. I think too much of the needs of the body and forget a good heart."

Little Turtle was surprised to hear Matoola speak so kindly.

"But you, Little Turtle," Matoola continued, "you know the needs of the heart. You save the pride of the Old One when you grind her corn. Today you risked my anger to find a lost child. At the time of your second naming, I shall ask that you be named 'Good Heart.'"

A great joy exploded in Little Turtle for he knew to have a good heart is the greatest of all honors. "Thank you, Matoola," he said. He was no longer afraid. He reached up and placed his hand in Matoola's.

remember the Hopi way.

Little Flower promised, and tried not to let the tears come as she climbed down the ladder of her pueblo and ran to go with her parents. Grandfather was a medicine man. He knew many stories about the Hopi and the way they had always lived. He knew when to plant corn and how to pray to the Spirits. Little Flower would miss her Grandfather. She wished he would move to the village with her parents, but she knew he would never leave the old home where Hopi had always lived.

A week passed, and Little Flower's family was settled in their new home. This house was not so different from the old one up on the mesa. It was made of adobe bricks, and had a large room and a smaller room for storing food. It had a new radio and a new electric stove, although Little Flower's Mother still made piki on a flat stove in the old way. But when Little Flower stood in the doorway she looked down a small dirt road where cars sometimes went. And she could see a small store and the new school that she already loved.

Far away in the distance Little Flower could see the mesa where her old home was. She knew that Grandfather was still there, helping other Hopi families. Suddenly Little Flower remembered about this day. It was feather-planting day. Grandfather would be tying the tallest, finest eagle feathers to the brightly colored prayer sticks. He had said that the eagle feather would fly to the Spirits, up as the eagle flies in the sky, carrying the Hopi prayer to the Spirits. But what could Little Flower do? Her kind Grandfather was far away. He could not bring her eagle feathers and help her plant them. He was a medicine man but his granddaughter could do nothing about feather-planting day.

Sadly Little Flower turned back into the house. She heard the soft voices of her Mother and her new teacher who had come to visit on this day. Then Little Flower saw something. It was the teacher's hat. She had laid it by the door way when she came in. There was a fine feather right in the hat! But the teacher was

LITTLE FLOWER REMEMBERS

by M. Scholl

It was time to say "Good-by." Little Flower's Mother and Father were waiting.

"Little Flower," Grandfather was saying, "you will learn many new things in the village and in the school. This is good. But, my child, as you learn these things, remember the Hopi way."

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Far away in the distance Little Flower could see just getting ready to leave. She had other homes to visit. She smiled at Little Flower as she came to the door, put on her hat and started to walk down the road. Quickly Little Feather ran after her teacher.

"I need a feather, teacher, a fine feather like that," Little Flower said, shyly, as she caught up with her teacher.

"Why, what for?" the teacher asked. "Why do you need my feather?"

Little Flower would not tell why she needed it, but the teacher looked down and saw the small face that looked as if it were trying not to cry. The teacher smiled at Little Flower. She took off her hat, and soon Little Flower was running home again, with the beautiful feather in her hand. Little Flower found a colored prayer stick. She tied the feather to the stick with a colored string. Swiftly she ran out again into the desert behind her new home. At the top of a small hill nearby, she knelt to plant her beautiful prayer stick. Softly she whispered her prayer-wish to it:

"Winter snows sleep!
Growing time, come soon,
That I may go once again
To visit with my Grandfather."

Little Flower was happy. The Spirits above would hear her prayer-wish. And when she visited again in the home on the mesa, she could tell her Grandfather that she had remembered the Hopi way.